

THE House-holder: OR, Perfect M A N.

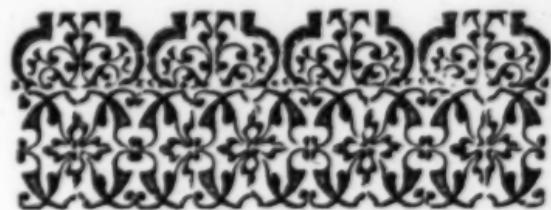
In the commendation of Wisdom,
Diligence,
Knowledge,
Frugality, and
Liberall House-keeping.

And the discommencement of Folly, Naturall & Spirituall,
Negligence,
Ignorance,
Unthriftnesse, and
Miserall House-keeping.

Preached in three Sermons lately at
Hartfield in Sussex, by
ED: TOPSELL,

Printed for Henry Rockyt, and are to be sold at his
Shop in the Poultry, under the Diall. 1609.





Contentes of the *first Sermon.*

1. Differences of men, because few be good,
2. A perfect man, described by the text,
3. Wisedome, needfull for all ; especially for
the teacher of other, 4. The way to attaine it, 5
Neglecters of the meades, reprooued, 6. multitude
of fooles, and a remedy for them, 7. All
wants sensible, except the want of true Wisedome,
8. odiousnesse of spirituall folly, by Do-
ctrine, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.
And by comparatiue examples, 19, 20. Exhorta-
tion to wisedom, and dehortation from folly.

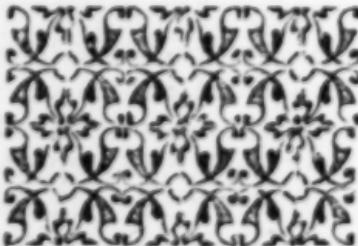
Contents of the second Sermon.

1. TH Esubiect of priuate wisedome, 2. Di-
ligence described, 3. The necessity there-
of, 4. The diligent shall beare rule, 5. And is
rewarded, 6. The praise of diligence, 7. Dispraise
of negligence and sloth, 8. Commodities of
diligence, amplified in mo rewards, 9. As No-
* 3 bility

bility and acquisition of honour, 10. comfort to the diligent, and good presidents to other, 11. Discommodities of negligence, 12. Education to labour, & desert of hire necessary for al men.

Contents of the third Sermon.

1. THE generall charge of Householders, & praise of knowledge. 2. Euery man shold know his owne estate and affaires, 3. And not onely belieue other, 4. Comparison of Faith & Knowledge. 5. Dignity of knowledge; especially Diuine. 6. Ignorance, cause of many euils, 7. Who, and what must bee knowne in Economicks, 8. God and reason commaundeth it. 9. Honour of Household, prouision and cares, 10. Yet with predominancy of spirituall things. 11. The Householders Store-hou'e necessary. 12. This store must be giuen forth: commaunded by God. 13. By Nature. 14. By Men. 15. Exemplified in Beasts and Creatures. 16. 17. yet so, that we leaue rather then lacke. 18. It must be spent on our Countrey. 19. 20. 21. 22. And on Wiues, Children, Seruants, and Strangers.



To the Right Honourable, and right worthy young Plants of Nobility, bighly borne, Diuinely educated, and happily married, the Lord RICHARD SACKVILL, Earle of Dorset, Baron of Buckhurst and the Lady ANNE, his beloued wife, sole Daughter and heire to the renowned Lord, GEORGE, late Earle of CUMBERLAND, and the truly Religious Lady, MARGARET, Countesse Dowager of CUMBERLAND.

Great L O R D and L A D Y,



T were vaine to excuse this enterprize, your goodnesse will not refuse it, it were folly to commend it, your wisdomes might iustly explode it. I will not say, I contrived and compiled it for your sakes, so shoulde I

THE EPISTLE

Eccle. 2. 25

see me to begge your thanks, and deprive
my selfe of a vniuersall benefite ; for wee
that labour in the Church, must not bee
personall. Yet I will say, that I would not
divulge it to the world, but vnder the ho-
nor of your names : And if it could adde
either *Goodnesse* or *greatnesse* to your Ho-
nours, (as I hope Almighty God in time
will both) I would euery line had beeene a
leafe, and euery page a volume, till both
your soules and selues could say with *Sa-
lomon*, *who could eate or baste to these things
more then we?*

You are nowe become other then you
were, and the graces of your Noble Na-
tures and education, begin to appeare to
the view of all that will beholde you : for
your great places haue mounted you on
the highest seates, whereby you cannot
bee secret though you woulde ; for you
may not discend that Theater of Honor,
till you dye, *Principibus regnare est vivere,
& non regnare est mori*, Princes & Rulers,
their life is to be eminent, and when they
cease to be eminent, they dye, and ceale
to liue. VVherefore you see (without
my Narration) the good and euil in great
personages will disclose it selfe, so as all the
enemies shall not staine their Vertues,
which

DEDICATORIE.

which will breake forth like the Sunne in his heighth and heate ; nor all the flatterers, with their feuerall false colours, and false praises, so enamell and gilte ouer their vices, but they will discouer them-selues, and if they would not, yet an euill conscience is not cured with false praises, nor a good one wounded by vnjust reproaches.

Your Hon: are greatly blessed by Almighty God, & I am assured you will, as you ought, euer acknowledge his goodnesse and greatnessse, the Author of yours: For you haue not forsaken your Fathers houses, with *Abraham, Jacob, and other*, but you are both heires of your Fathers houses, and in their houses, to your mutuall glory, your coniunction hath increased their honour for you acquired. And that which hapneth to fewe, is fallen vpon you, euen in your first and yonger yeares, to be rich, and good, God graunt it to continue, and (without blemish, to the Noble Stemmes from which you are descended) I will not cease to pray, that you may bee glad Parentes of many children like yyour selues, and you, and your *Posterity*, be greater and better then they, if it bee Gods good will and pleasure.

The

*Conscientia
mali latitatis
preconisatio
non sanat, nec
bonam vulnera
rat consitit
Aug. contra
petul.*

THE EPISTLE

Your Lordshippe shall finde them
anciently diuided into
*Regia, satrapica, ciuitatis
& priuata,*
of which the second, which is the
Lordly Houle, fit-
teth your Honour.

Iuli capitulo-

*Anenti. lib.
I. annal. Bo-*
cor.

The first thing wherein your Hon-
must now shew your selues to the worlde,
is your Houshold gouernment. *Houshold
Gouernment*, I say, the Parent & first be-
ginner of Common-wealthes, the Semi-
nary of Kingdoms, & Counsels; the dis-
cerner of naturall wisedome, the Archi-
tect of honour, and Disciplinarie schoole
of a wise, vertuous, and happy life: from
which Almighty God fetcheth his By-
shops. The *Romaines*, and best common-
wealth-men, fetched their *Consuls & Tri-
bunes*, and many times Kings haue beeene
chosen out of this ranke. The wise Salo-
mon is an Authour of this gouernment,
as you may reade in the succeding dis-
course. *Antoninus* was made an Em-
peror, out of this sight, proose, and hope,
who is commended for taking away all
wages from the ydle, and leauing nothing
to his Daughter, but his priuat Patrimo-
ny. *Hermion*, the fift King of Germanie,
who liued after the floud, foure hundred
and eleuen yeares, much about *Abrabams*
time, is likewise remembred for his eco-
nomy. VVhe he went abroad to fight, he
gaue diligent order for his Husbandry at
home. I could speake of *Eberard* a Duke
of *Wittenberge*, for this cause honoured
like,

DEDICATORIE.

like a God. Of *Galeacius*, of *Columella*, and of *Cato* the wise, who wrote heereof, and is commended for this saying, *Non deterior domus rector quam ciuitatis.* A Housholder is not inferiour to the Gouvernour of a City, and he that is not wise in Domesticall matters, shall never bee trusted in the Common-wealth.

Plutarch.

For these causes, when I came vnto *Hartfield*, after seauenteen years absence, (the first Pulpit that euer I ascended, and the first place of my Ministeriall function) I chose to speake heereof, how, and with what successe your Hon: haue hearde, and I am not now bound to make relati-
on thereof, or trouble my selfe, against rash, ydle, false, and at the best, ignorant censures; yet as euill Lawes gaue occasi-
on to good manners, sinnes to Sermons, so hath contradiction to many good Bookes, and therefore I resolued first for your Honours satisfaction, and in you for a more vniuersall commodity to all my Countrey-men, to giue my Sermons a publicke birth, through my further tra-
uell, praying your Hon: to be the wit-
nesses of their Christendome, that they containe nothing but Christian doctrine, and let them be called, the *Housholder*.

Conue-

THE EPISTLE

Luke 1, 63

Conuenient rebus nomina sepe suis,
I trust that either their Ancestor (I mean
Salomon's Text) who was a Preacher, from
which I haue lineally derived them. Or
at the least, some Aungell of God, may
give me (with blessed *Zachary*) a suffi-
cient warrant, to take Tables and write,
Their name is the *Houholder*, & so I hope
they shall grow in fauour with God, and
all good men.

To conclude therefore, right Noble
and happy *Earle* and *Couentesse*, you haue
already begun as much as I haue obser-
ued, your Family, and Domesticall af-
faires are handled, not as though their
Gouernors were but twenty, yea rather,
sixtie yeare olde. You haue done as well
for the time (I thinke by inspiration) as
all the Diuines could haue aduised you,
Purging out the old leauen from the fami-
ly to you descended. Yet give mee leaue
to say one thing, for the enemy of man-
kind is cunning. VVhen *Humericus* pur-
ged his Court from the *Manichees* (a pe-
stilent kind of *Haeretickes*, which made
two Gods) in crept the *Arrians*, which
denied Christ to bee God: and thereof,
there was a vision: First, a holy man saw
a Church full of men, and presently after
they

DEDICATORIE.

they were driven foorth, hee saw it full of Swine. I compare not your Hon: to *Humericus* (a wretched & Hæretical *Vandal*) nor the iustly expelled Domesticals to such me, but only the prophane beasts which wil be any thing, or of any religio, for your Hon: fauour, and entertainment. These I compare to beasts & swine, liuing in eating & drinking, and pleasure, whom I pray God to weede out, if any such be, or to keepe out of your Family, them that by any preferment offriend or fomay be commended vnto you. I could say more, but I will not trouble your patience with these plain discourses. I hope that Iesus who hath formed your Hon: before you were, and now reformed you since you were, wil make you not *Cypresses* only, but *Oliues & Vines*, for his owne glory, for the Church, for your Nation, for your families, & for your owne soules estate, which I intreate you to prefer before all earthly honour and glory, and so I rest.

*Villor. de
persecu. rād.
lib. 2.*

Swearers &
drunkardes
are no more
tollerable in
a family thē
Artiaos in
a Church.

At your Honours command,
EDVV. TOPSELL.

To the right Noble and Ho-
nourable House-holders, fee-
ders of the Poore:

ANTHONY BROVNE,
Viscount Mountacute, at
COWDREY.

Sampson Lernard, Esquire,
at Hurstmeunseaux.

Thomas PELHAM, Esquire,
at Halland.

Richard Blunt, Esquire,
at Dedham.

AND To
all other wise, tem-
perate, prouident, and liberall
House-keepers within the County
of Sussx: EDWARD TOPSELL Parson of Hart-
field and Preacher, wisheth them continu-
ance of theyr HOSPITALITY, and
reward of theyr CHARITY
in the Worlde to
come.

For the Reader.

My L O R D,

See and reade how
impartiall wee are:
our Pennes are like
your house, open to
all that are to bee
praised, as that is open to all that are
to be relieved. If they want, you ex-
amine not their Religion, for G O D
hath made you a feeder, and not a cor-
rector; the faults of a vicious man in
want, extenuate not the Charitie of
the liberall. Your praises (without re-
spect of Religion) are commendable be-
fore vs al, for your charity aboundeth
aboue many: and I thinke (iffame be
no Lyer) aboue most of your ranke. I
neuer saw your Lordship, and knowe
you not, but by the Fame of your li-
berality, which I was glad to heare,
for your owne sake, for the poore, but
sorry, you haue no mo fellowes or fol-
lowers. Trust me, my Lord, I would

Being a strā
ger in Mid-
hurst, in Au-
gust this
yeare, 1609
I hearde by
one whome
I beleue,
that at Cow-
drey were
fed daily &
relieued, wel
neere 200.
of all sortes.

For the Reader.

to God, you were ours, for why should
the Christian-worke of such a hande,
be lost and unrewarded, for the want
of true loue, or the loue of the truth?
Oh, that your Honor had missed your
instructors, and that your youth had
not bin corrupted as fast as it increa-
sed: that good Nature, and studious
Deuotion, sober minde, and Noble
birth, had bin to your country a grea-
ter Ornament, and to your Familiē
and Soule, afar more assured meanes
of the Heauen you desire, then the
way you walke in. But I trust, nay, we
all pray, with S. Austens mother, Ne
hatū lachrimarū filius pereat. You
are great & nobly born, discēded of a
Grand-father, in all things like your
self, iust, severat, wise, liberal, merci-
ful, prouidēt, a louer of his country, but
not of his Countries Religion. You are
his true heire, he did Auizare his re-
ligion, you do the like in your religion
and charity. Well, God hath made you

For the Reader.

happie, in that you are able to giue: and I hope, that as one of your eyes is opened, & seeth the obiect of your mercie, and the true use of your large Patrimony, so in time, he will open the other, to see the infallible obiect of a Christian faith, for the possession of your farre greater Patri-
mony in heauen. To this I am sure, your second selfe, your noble, vertuous, and truely sanctified wife, saith Amen, Amen. She is a true confessor, she hath kept her owne as well as Queene Clotildis, the wife of Al-
maricus, shée is most like her, of all Ladies aliue, though your Lordshippe be a farre more kinde husband, then that Heretique King, and therefore I hope, if you might with the Law, yet your noble nature (for your own par-
ticular) would not restrayne her free liberty to visit the sacred meetings of the good Christians. In confidence

A

where-

Lady
Mouacute
daughter of
the late Ea.
of Dorset, &
Aunt to the
now Earle.

Procop. de
bell. Goth.
lib 2.

Vxorem e-
untem adsa-
cra christia-
norum, ster-
coribus pro-
iectis defi-
daricura-
uit, & ver-
beribus eam
immanisit,
trahauit.

For the Reader.

whereof, I will honour you both, and
ever pray that your Lordship may ne-
uer leane off your charity, nor that
Noble Lady change her Religion, the
assured and undoubted way to life
eternall. Farewell.

Maister LENNARD,



On are a Housholder
by birth, for your a-
ged and most prouid-
ent Father, was the
best that ever I knew,
except your selfe. You haue truly per-
formed his last charge to you, which
was to doe the like. You haue done it
in two Counties, Kent hath missid
you, Scuenoke (the place of my birth
and education) hath wept for your ab-
sence: Sussex hath found you, and
God prouided for you therein, the no-
ble Patrimony of the Dacres of the
South. So that now, I cannot decide,
whether

For the Reader.

whether your worthy father, your noble wife (being a Baronessc by birth, and most louing to you) or your owne disposition, haue made you happiest. He blessed you as Isaac did Iacob, she enriched you, and ennobled you, as Acsah did Othniell. But your selfe is best to your selfe, obeying Father, honouring wife, feeding many, good to all. Let your latter end be late, and all your posterity possesse the same blessings, till the worlds end.

And for your selfe, I will pray for your reward, that if it bee Gods will and pleasure, you may haue such rewarde at one time or other, as had Miltiades. When the inhabitants of Hellesponte Chersonesus, were warned by the Oracle, that they shold chuse him for the Prince and restorer of their Country, who did first of all invite them to his house after their departure out of the Temple, vvhoso

Herod. lib. 6
They were
Thracians,
called *Dolones*.

For the Reader.

passing by this Miltiades, and hee by their apparrel knew them to be strangers, hee called to them, and offered them entertainment in his house, which they accepted, and the next day they shewed him the Oracle, and intreated him to go with them, & posseſſe their Countries principality, which thing hee did, and happily enjoyed many yeares, the reward of his hospitality. Euen ſo, the Diuine Oracleſ, I know haue prouided for you, & your posterity (in Testimony that almighty God loueth Hospitality) more honour on earth, and an incorruptible kingdome in Heauen.

They ſhall
be Barons
of Dacres
in the right
of their
Mother.

Pſalme 23.

Maister PELHAM,



Ho may in all your Country ſay better then you? My ſhepherd is the Lorde, his rod & his ſtaffe comfort

For the Reader.

comfort me. My head he hath anointed with Oyle, and my Cup doth ouerflow. My table is decked in the presence of my foes, I dwell by greene Pastures, and stil waters. You are seated in the Eagles nest, it is a regal Bird: you (if I be not deceiued) are descended of that race. Royall thinges do therefore become you. (Good Sir) let me not flatter you, the fame and name of your Antecessours, haue long sounded in those partes. Honour of Armes commended your Father and Vnkle: Loue of his Country, your Brother; Hospitality in peace hath bin your honour, & I trust you haue not, nor will not give ouer to feed. Your Patrimony hath beene by your thrift augmented, and there is no cause why your mind should not euer tast of her prime and most honoured graces; mercy, liberality, and hospitality. These things brought me

*Gilbertus
de Aquila,
was the
Lord of
Laughton.*

Sir Nicholas Pelham.
Sir William Pelham.
Sir John Pelham.

For the Reader.

M. William
Morley of
Gibud.

M. Henrie
Carey, son
and heire to
the Lorde
Hunsdon.

first unto you. And I confess, as I had heard, so I foud, neither want nor wast, neither an euil eye, nor a sparing hand: and in that time of your greatest expence on your poore Countrey-men, you increased most in fame and wealth. I cannot forget that note of a neighbour of yours, (the woorthiest, learnedst, justest, & most ingeniously affable Gentleman, that ever I knew in all my courses, to whose noble memory, I owe a better Sacrifice then now I giue) that your house & hande were open, whē your mouth was shut, and other men had their mouths open, when their houses and handes were shut. You haue ennobled your family, by honorable alliance in marriage. I need not commend him, he honouresth your family, and none that knoweth him, but honouresth him, beeing a louer of the meanes of Honour, Learning, and Armes; without which, no man

For the Reader.

man is Noble or worthy of Honour.
It is the basest and unorthiest mark
of a Gentleman, to care for nothing,
nor to dignifie his house, but by pur-
chases, gallant, Sutes, Rapiers, and
Spurs, gaming and playing scores and
hundreds, and never to doe any part
of Honour, wherof he boasteth. A
man may say unto them, as Herodes
Atticus did to Bradeas, his Wives
Brother, when hee had praised his
race and descent, and yet beeing un-
worthy himselfe, Tu equidem in
astragalis nobilitatem gestas. They
haue no Honour, but in olde bones.
I will pray that your Sonne may
Patrizare, and that (if Heauen re-
sist not) you may liue to see him
most happie, for you will make
him Rich. And I will end, as Stra-
tonicus sayde of his Hoast, vvhoso
receyued him kindly, and welcom-
med him most heartily, although

Calius.
Erasmus.

M. T. P.

For the Reader.

he knew him not, and after him, two or three in the same curteous maner. Discedamus ò puer, nam inuenimus pro columba, palumbum, & pro hospite pandocheum. Let vs bee gone and depart, for insteade of a Doue, we haue founde a Ring-Doue, and where we thought to find a speciall fauour, to bee received alone, wee finde a House-keeper that entertai-vesth all.

Maister BLOVNT,



Y
ou are my lateſt acquain-
tance, & therefore with
you I muſt conclude, not
as the leaſt, but as the
uppermoſt in my hart, and if I would
praiſe you for houſekeepping, you miſt
giue me leauē to ſay as muſh of you as
of the reſidue, and in your proportion
equall to the beſt. For with the Cen-
tury, you haue enuer loued our Na-
tion,

For the Reader.

tion, I meane the Preachers: & unto your commendation do al the Prophets, and Children of the Prophets, giue Testimony. You and your nobly borne & minded wife, neuer refused him, that came unto you in the name of a Prophet. Wherefore faint not, but expect a Prophets reward; a prophets reward, what is that? Nothing in earth but an empty Cup, Heathy and Barren Land? God forbidde: so the world rewardeth vs, and woulde admit vs but one foote before the Begger(viz.) we must stand in the Porch, & the begger without the doore, but a Prophets reward is to be partaker of all the good & labors of the Prophets. For the louers of goodness are respected(before God) with the Preachers. But especially, the reward of the olde Prophets, was the assured performāce of al that they had foretolde of Iesus Christ, and thereof they are not now ashamed;

Mistress
Blount was
daughter to
the Lord
La-ware.

For the Reader.

ashamed; no more, nor no leſſe is the
aſſurance of thoſe things, which you be-
lieue & hope, for they that truſt in the
Lord, ſhal not be aſhamed. These lines
(I mean the ſucceeding Booke) were
written in Dedlham houſe, & how
unthankful ſhould they be, iſt they did
not leaue a long laſting Monnum-
ment upon that Houſholder, under whose
rooſe they had their firſt being in let-
ters. Beleeue me Sir, I was neuer be-
ter pleased, nor had more cauſe of co-
tent then in your houſe. Where beſides
Leuies laſge feaſt, we had Christ at
the table euery day, I meane the holy
ſcriptures, we wanted nothing fit for
Christians, or fitting vs for heauē, on-
ly the prime part of your family, your
owne worthy ſelue was abſent, & the
hope of your name, your ſon: Oh, that
you had more of ſuch hope, ſo you had
more inheritances for the: and for the
reſidue of your happy iſſue, you are bleſ-
ſed

M. W. B.

For the Reader.

sed in them al, & they for a father & a mother, are as happy as euer were any of their bloud, & yet by father & mother nobly discended. Now must I your latest Oratour, and as it were, a child of yesterday, blesse you all in the name of al my brethren the Prophets, your ancient & wel respecked ghests, to whō with the Sumanite you haue giue lodging and light, with the Saraphian widdow, Oile & Meal, with Lazarus, Mary and Martha, meate drink, entertainment & obedicēce, & with Onesiphorus sought them out, being not ashamed of their chains. So as Candala Q. of Panonia, & neece to Lewis the 12. of France, said to the Venetians, for her royll entertainmēt, that she never knew her selfe to be Queene, til she came to their territory: so may the Preachers say, they know not themselues to bee Christes Ministers til they come to your house.

The

For the Reader.

Luke 10,5.

The Lorde shewe mercy to this house, and the peace of Christ (which the Apostles preached) and the sonne of peace rest in it to the worlds end. So be it.

Finally unto al other Noble, worthy, & Worshipfull Housholders,
I present this Treatise, for you (like the Sheepe of Christ) are euerie way profitable. Who keepeth the Fatherlesse? the Housekeeper. Who reliueth the Widdow? the Housholder. Who traineth vp children & seruants in the feare of God, and seruice of the Commonwealth, and common good? the Housholder. Who nourisheth Arts, Learning, and them that serue at the Altar? but the Housholder that payeth Tythes. Who maintaineth the world, and defendeth the Countrey? the Housholder; who having a posterity, loueth it thrice so well as the barren,

For the Reader.

barren, & mariage-hating Inmate.
Who is a monster among men ? hated,
of God, disdained of the angels, shame
of his Parents, & burden to his coun-
try, but he that liueth, by whom no
other liueth ; that is, no Housholder,
and yet rich enough : no liker a Chri-
stian, then an Ape is like a man, whose
flesh is not good for meat, as a sheepes,
nor his back for burthen, as the horse
and Asse, nor skins for warmth and
Ornament, as the Conies, Squirrels,
and Martins, nor good to keep a house
as a Bandogge. Simia quam similis,
turpissima bestia nobis.

You renowned Housholders, that
loue this kind of life, purge out of your
families, the Drones which eate and
consume that whereupon the Bees
should liue ; o drunkennesse, the hor-
ror of Religion, the consumer of yout
and strength, the deuourer of al good-
nesse, the bane of the Housholder, can
no

For the Reader.

no iudgment of God or man, dry thee
up, but like Deucalions floude, thou
must ouerrun and overflow all, except
two onely: the Temperate, and the
Religious? Stand up ye worthies of
the time, finde a remedy for this euil,
or else your honor is in the dust, in the
Kennell. For as when your best Lande
is overflowed, it yeeldeth nothing: so
if you suffer your families to be dren-
ched in this vice, rottennesse & bar-
rennesse will denoure you all. It ma-
keth your families like Fennes, & the
ditches of Marish Land, wherein no-
thing but Snakes and Serpentes, and
ugly Frogges doe ingender. It is the
pit of hell, as out of hell no man can
come againe; so out of drunkennesse
are none recovered. Your Dogs and
Beasts are better then your drunken
Children and seruants. For saith S.
Chrisostom, Ebriosus est voluntari-
tius dæmon, ruinæ excusatione ca-
rens

Aug. ser. de
ebriet. cauēd

Hom. I.

For the Reader.

rens, et comune generis nostri op-
probrium. A drunkard is a willfull
Devill, the shame of mankinde, and
one that cannot be excused in his de-
struction. Neuer shall drunkard come
to heauen, for as when the Shippe is
sunke after a Tempest, the wares and
lading are quickly washed out, but
the barke is filled with sand and wa-
ter, so as all the strength of man can-
not weigh it vp againe, nor the best
Navigator, and sailes make it fstyle
againe: no more when a man is once
sunke in drunkennesse (and sinke hee
shall, for the Devill wil not leaue him,
till with the Swine in the Gospell, he
drown the:) al the persuasions of God
& man cannot set him upright again
in the Sea of this worlde. For like to
Bonosus the drunke Emp. Nati sunt
vt bibant, non vt viuant, they are
borne to drink and not to liue. It hath
bin lawfull to put awys a mans wife
for

For the Reader.

Cap. 5. v. vii

for a runkennesse among some Nations: but it is needfull that drunkards be excluded mens company, & with Nabuchadnezzar live among beasts (wbo are neuer drunke) til they haue learned this abstinenſe from them. And belieue me, if you nouriſh drunkards, your families ſhall neuer want noe. From which, the Lorde deliuer you, and from Drunkards the Lorde deliuer vs. And ſo I end for your Libeſtaty, and Hoſpitality, with the Praier of Nehemiah, Lord remeber theſe Houſekeepers in goodneſſe, according to all that they haue done to this people. September, 1609.

Your Honourſ, worſhips, and
al that wil beleeue my report,

EDWARD TOPSELL.



¶ The Houfholder.

Prov. 37. 23. &c.

Be diligent to know the estate of thy flocke,
and take heed to thy heards.

24 For riches remaine not alway, And is the
Crown from generation to generation?

25 The Hay discouereth it selfe, & the grasse
appeareth, and the hearbs of the Mountaine are
to be gathered.

26 The Lambes are for thy cloathing, and
the male Goats a pricke of the field.

27 And let the milke of thy Goats be suffici-
ent for the food of thy family, and for the luste-
nance of thy Maidens.



Whatsoeuer is Life
(according to mans
weake vnderstanding)
must either be
vegetatiue or grow-
ing

B

ing

ing, as in Plantes; Sensitue, yet without motion, as in the Oyster and such like; Sence and motion, as in all Beastes, Fishes, & Fowles; and lastly, Reason, as in Aungelles and Men. Now, almighty God hath giuen vnto Man all these: Growth, with the Plantes; Sence and motion with the Beastes; Gravity of substance with al corporeal things; Spirituality & reason with the Aungels: that whereas his divine Maiestie is the *Life* and the Fountaine from whence issueth all other life, it may most aptly agree with vs, not onely that we liue, but that we more then liue, and *that in him we liue, & move, and have our being.* And verily, seeing we participate in the variety and dissimilitude of so many creatures, it is no maruell, although the faces, and inclinations of so many men, bee also

⁴Ioh.11.35

bAe.17.28

also so various, diuers, and estranged one frō another: for our minds are as many as our persons, and our fences more then our heades, and yet in al these, man taking this, of the Fish and Beast, that, of the Tree and Mettall, may be compared *unto the Beast and Money that perriſheth, ô utinam periret tantum pecunia* (saith S. Bernard of Symon Magus) *ſed pecunia tecum*: Would God the Money or Beastes might perish alone, but that cannot bee; for we hauing destroyed them, and they hauing infected vs, we perish together with them (like the *Philistims* and their banquetting houſe, or *Sodom* and their fruitful plaine.) But I knowe not whence it commeth, that there liue scarce so many kinds of Wormes, Beasts, and Fowles, as there be kinds of men, that dye to God, and perish euer-

Pſal. 49, 20.
Acta 8, 20.

Judg. 17, 30.

B 2 lasting-

lastingly, for more perish, then liue for euer. Many are the persons & faces of men, but not so different one from the other, as are the mindes and inclinations of men, which in truthe onely make Men; insomuch, considering the defectes heerein, it is a rare, difficult, and almost impossible thing, to finde a man: For in King (e) Davids time, *Psal. 14.* there was not one, no not one, and yet for strength thirty and one Worthies, besides Prophets and Priests. But in *Salomons* time, there was some increase, or rather one increase, or to speake more properly, an increase of one, *Among a thousand men I have found one*; one God in Heauen, one Sun in the Firmament, one Phoenix among Birdes, one perfect man among all.

e. Psal. 14.3

2. Sam. 23.

Ecc. 7.30

2 There be foure things whereby a man

a man is declared a perfect man : First, Wisedome, whereby he teacheth himselfe and others. Secondly, Gouernment, whereby hee ruleth himselfe and others. Thirdly, Frugality and Labour , whereby he pouereth for himselfe & others. Fourthly, Liberality, and Mercie, whereby hee feedeth himselfe and others : All these make a perfect man, and without them, our perfection is imperfection and lame-nesse : And all these were in *Salomon*, a Type of the mirrour of perfection, Iesus Christ. First, he was wiser then all his predecessors, and taught himselfe and others, as appeareth by his writinges : Secondly, he was of excellent gouernmēt, for he was the King of peace, or a peaceable King. Thirdly, his frugality, in laying vp graine, feeding and breeding of Cattle, and buil-

1 Reg. 10,
27.

ding of houses, for himselfe and other, was great, yea he made gold and Siluer like stones in *Jerusalem*. Fourthly, and lastly, he was liberal and mercifull, for hee was the first that obserued, as riches increase, so are they increased that eat them; for his seruants were many thousands, and at one Sacrifice, 2.Chr. 8, 9. he offered a thousand Cattle. Out of this practise of *Salomon*, he deliuereth all these in my Text vnto other, first expressed in his owne person. First, his Wisedome, while he aduiseth, *Be diligent to know the state of thy flocke, &c.* Secondly, his Gouernment, while he saith, *That riches indure not alway, nor the Crowne from generation to generation*; intimating hee had tasted of Crowne and riches. Thirdly, his Frugality and Labour, *The bay discouereth it selfe, and the grasse appeareth,*

peareth, and the hearbes of the mountaines are to be gathered: Namely, for the vse and fodder of men and Beasts: and because money & garments are also the beauty and spirit of a family, especially if they bee well gotten; hee teacheth how to obtaine them, while he saith, *The Lambes are for thy cloathing, and the Goats a price of the field*, (Viz.) to get by sale and exchange of them, Money, for other commodities, Lastly, his liberality and mercy, in house-keeping, *And let the milke of thy Goats be sufficient for the foode of thy family, and the sustenance of thy Maides.*

The first thing is Wisedome, obserued in *Salomon* by Collecti-
on, because out of the fulnesse of his Wisedome, he giueth Coun-
sell for other: a note, which I heere
note, not out of one word onely of

my Text, but out of all of them together, and I trust not out of order, or curiosity of nicety, but naturally, as the scope of my Text giueth me occasion, considering my Preface ; and therefore I will speake of it at this time in my visitation of this place, after many yeares absence, that although you neede it not in regarde of your continued instruction, yet I will endeauour (that I may be remembred when I am gone) to helpe forwarde your Faith and Wisedome both together, wherein the boundes that I will walk, shall be Truth ; my matter, Plainnesse ; and my Method, Brevity.

3 *Salomon* is therefore wise, because he teacheth and giueth Counsel of all thinges, from the Court and Crowne, to the Cart ; from the Maister to the Seruant, from the

Cofer

Cofer full of Golde, to the Barne full of Hay; from the Family full of Men and Maid-servantes, to the Field and Commons, stored with Cattle and Flockes: him and his Wisedome, let vs not onely admire, but imitate: for they do not onely win the Game, which strike the white marke, but also they that shooe neere the pin: and wee also shall win by endeauour (although we misse and faile to hit aright) if we striue to draw neare in assurance of Faith. Bee wise therefore that you may be men (Christ saith) *As Serpents*, I say as *Solomon*, to teach your selues and other; for Serpents are wise in daunger, vnto which our Sauiour alludeth, That we should be wise in & against persecutiō, but the stormes of tirany are past, & the bands of danger to our profession are broken, *The snare is broken,*

Heb. 10. 22

Mat. 10, 16

broken, and wee are deliuered. Bee therefore wise as *Salomon*, in the Port, in the Harbor, in your peace, in your prosperity. Euery man taketh himselfe to be wise, and therefore euery man (as a Phyſitian) giueth Counſell to other when he is well, and is not able to heale or aduise himselfe in euill. The highest piece and part of Wisedome is, to Counſell our ſelues, not others. *Salomon* never failed in teaching others, for that is easie, but in teaching himſelfe, and diſtinguishing Vice and Vertue aſunder, when it came to praſiſe, there hee failed. *Salomon* hath many diſcipliſes in his deſeſtioſ, not in his perfeſtioſ, for they are provided for all but themſelues.

He therefore that will bee wise, and giue Counſell to other, whe-ther to King and Superiour, or to Seruant

Seruant and Inferiour, let him first
informe himselfe, for the wise man
is a worthy and excellent Maister,
also a dexterious, and industrious
Scholler: How can he teach other
that teacheth not himselfe? And
there is no greater foole in the
world, then he which is not prouid
for his last day, for his farewell
to the world, and last estate. His
soule is his chiefest care, his greatest
price, his honourable charge, and
his endlesse hope; he which is wise
for his soule, cannot bee a foole in
other things, although hee knowe
them not, for they belong not vnto
him as the essential Office of his
life, but accidentally, and at plea
sure, to know or not to know them.
For this cause, or for the souls sake,
the wiseman enricheth his mind, by
all that euer hee heareth, seeth, or
that commeth vnder sence or fan
cie,

sie, by obseruing things present, by recording and calling to minde thing past and absent, by foreseeing the ends and euent of thinges to come ; whereby diligence maketh him like a Prophet for another life, for another world. Wisedom maketh him giue precepts of life, by comparing things passed, with things present, & iudgement so preventeth future dangers, that hee is never at a losse, euen for the things he misseth, but he is still the wiser by defaults and defectes, and like a wise and artificiall Arithmetician, by a false number findeth a true, and by a wrong way discouereth the right. His eyes are like man and wife, or like *Danids* hoast, some went to fight against the enemie, and some stayed to keepe the stiffe and carriage : no more doe they wander, both from home together,

gether, one still keepeth house, as one Pigeon still sitteth on the Eggs. So the food wherewithall it is sped abroad, is not deereley bought by the death and daunger of the yong ones at home. If hee buy wit, hee maketh much of it; to keepe it, to value it, to occupy it, that hee may haue the Treasure of knowledge, his Counsels the infallible Oracle of certainty, though no medler, yet seeing into euery mans businesse, and yet best experienced in his owne. For he knoweth, *He that is wise shall shine as the brightnesse of the Firmament, and he that turneth many unto righteousness, as the Stars for evermore.* Heere is wisdome; namely, to shine, and heere is the fruite of Wisedome, to convert others, and I may say of such a man, as it is in the Psalme, *Who is wise, that hee may observe these things,*

Dan. 12, 3.

Psa. 107.43

things, for he shall understand the louing kindnesse of the Lord. O happy man, which is such an obseruer! more happy, then by obseruynge times of sowing, and season of reaping; yea, then Rules of policie, Precepts of Art, course of the skies, Lord or Lady, Maister or Mistris: yet most happy, because hee shall see, heare, and knowe, the louing kindnesse of the Lord. Heere is the end of Wisedome, to injoy his louing kindnesse, to know his wil, to haue his Wages, to worke in his Vineyard, to receiuie his penny, to keepe his Sheepe, to injoy his Rachell, to heare his word, to possesse his promises, to liue in his feare, & to die in his fauour.

4 Now, for the attaining of this Wisedome, to counsell and teach our selues and others, wee must (as the Husbandman) carrie out seede abroad

abroadc, out of the Barne into the field, and as he for his increase, do-
eth (as it were) craue helpe of the Earth, of the Oxe, of the Plough,
of the Sunne, of the Raine; yea, of the Marle and compasse, thinges
straunge to the seede: so must wee
seeke this wisedome abroad out of
our selues, in holy & diuine books,
as in a fielde; crauing helpe of the
laborious & diligent Pastor, of the
affiduous and daily reading, and
Prayer; of the powerfull illumination
of the Holy-ghost, and of the
hopeful euent, sucesse, and perpe-
tuity of our diligence. For our way
to heauen is by compasse, as the *Is-*
raelites came into *Canaan* *Out of E-*
gypt, and the Lord doth exercise vs
by windings and turnings, and go-
ing out of the nighest way, to hum-
ble vs; for he could bring vs a nea-
rer way to heauen, to teach vs to
value

value & prize our calling at a higher estimate and rate: for if the heathen coulde obserue, that earthly knowledge was sold for sweat, much more woorth is Heauenly wisedome, euен water and bloud, which our Sauiour indured for our sakes, before we could bee conuerted. Turne therefore your eyes to all things, to gather this wisedom, not onely to Heauen, but to Earth, to Men, to Beasts, to hel, to seas, to all. For a Heauenly knowledge of earthly thinges, will helpe to Heauen, and an earthly knowledge of heauenly thinges, will send to hell. He that will first see the Sun when it ariseth, must not (like common fooles) set his face to the East, expecting her body, but contrary, let him fasten or rowle his eies Westward, vpon the toppes of hils and Trees, where hee shall see her shning

ning, before her selfe ; and that is as much light, comfort, and assurance, as if he sawe her selfe ; even so, if we turne our eyes from the inscrutable, and vnsearched Ma-
iesty of the eternall Trinity, & look vpon the radiant beames thereof, shining vpon the creatures, wee shal sooner see, both the beginning and ending of our wisedome, then by dazzling our weake sight and judgement, against the impenetra-
ble body of his infinite goodness, which yet in due time we shall behold, if in the meane season we re-
maine contented and studious, in his word, workes, and creatures. Saint Basil to stirre vp the Christi-
ans of his time, vnto an earnest and laborious searching after this Di-
vine Wisedome, by familiar com-
parisons sheweth, that even in na-
ture it shineth, and in the works or

*De genit. L.
scriptor.*

C writings

writings of men, we must also look for the same. For (saith he) even as Dyers in their tincture of Purple, first set a Glossie by some flowers, or other Artificiall inuention vpon their wooll, and then after it hath bin well dipped, and as it were stained and altered by that first colour, (which yet is not the same where-withall, and whereinto it is to bee changed) then they cast into it the Purple or Scarlet, which doeth worke the more easily and effectually vpon the substance to be changed and died; even so, they which will seeke and find this perfect purple and Scarlet of diuine wisedom, must first seeke it in the tincture of Nature, of humane Inuentions, & Principles of reason, that thereby the Diuine Oracles, may more easily bring them to a perfect confor-mity with Iesus Christ, their Hea-uently

venly Wisedome. And whereas it might bee objected, that it is superfluous to seeke for these thinges, which wee must forsake, because they cannot continue, when the better is come, even as *John Baptist* giueth place to Christ, and the shadowes of the Law, to the substance of the Gospell: The said Father answereth it by another comparison, that although the fruit be the end of the Tree, without which it were good for nothing but burning, yet *Est aliqua gloria frondium*, there is some glory and comely use of the very leaues, which shew the life of the Tree, before the fruite buddeth, and also couereth the fruit in the tendernesse thereof, against the violence of storme & tempest: even so, humaine Learning, although it (faile like the leaues that fall) ha:th glory and comeliness

in it, and giueth much helpe, Honour and Grace to this Deuine wisdome.

5 Where first of all, I cannot but taxe and reprooue them, who hauing wit, youth, time, health, & other helpe, for their better and more easie accomplishment of this excellent quality (if I may so terme it) of Wisedome, yet sit downe and spend out their miserable dayes in vaine pleasures, which cost them more deare, and most of all in the end. I reade of a certaine Abbot, who busying himselfe in building, and other worldly occupations, was reprooued by his foole in this manner: *o stulte quid facis, quid te in huiusmodi negotijs, &c.* O foole (said he) what doost thou? Why art thou so troubled with these laborious affaires? Sit still foole, sit still, with thy good cheere in thy Parlour,

Parlour, and thy Whooore in thy Bed-chamber, and *Sie fernies Des
quiete*, and so serue God in quiet-
ness. This foole, hath the most
part of voluptuous persons to fol-
low his Counsell; for besides their
bellies and their lusts, they haue no
study, care, or trauaile (and that
which is worst of all) they liue in
an outward seruice of God, with-
out remorte of conscience for their
vanity, and thinke they serue God
very sufficienly &c quietly; wher-
as God calleth to them euerie day,
in that renewed reproefe of the
wicked man in the Parable, who
*Bid his soule take his case, Thou foole
this night God will fetch away thy
soule from thee.* You fooles, which
though neuor so Nobly borne and
bred, nor neuerso richly prouided
for, with Lands, huely-hood, and
reuenewes, what meane you to

spend that most precious time, and
wast the meane of youth, in Hauks,
Hounds, Edifices, Buildings, Hor-
ses, Banquetinges, and such like;
yea, euen in labours, and toyling
at Cart and Plough, Shop or Sea,
without respect of heauen, or hea-
uenly wisdome, because you want
nothing: I tel you, this yeare, this
month, this weeke, this day, or pe-
raduentre this night they wil fetch
away your soule from you, oh then
one drop or dramme of heauenly
Grace and Wisedome, is worth a
whole worlde of honour, wealth,
cōfē, and pleasure, wherein you
haue wallowed, and destroied your
selues.

6 But seeing this worlde is full
of Fooles, which do not only come
short of *Salomon*, but plainly re-
proue him, and sirch as vrge his ex-
ample, I meane our *Theologicall*
fooles;

fooles; Fooles in Divinity, who like the Jewes to whome *Caiaphas* prophesied, vnderstand nothing; and like the rabble in the *Actes*, know not wherfor they are come together, no not in their very Sacred and holiest assemblies; I tell you the hoast of these Fooles are so great, that one wise man cannot direct them, and you had neede to pray, that as the generation of Fooles, (are in Divine matters many) so the seed of the righteous (to conduct) might also be many. There want labourers in this haruest, O Lord send them foorth, to turne the disobedient to the vwise dome of the iust. They haue a storie in *Denmarke*, that one *Crack* a Queene of that Countrey, hauing three sonnes, whome in her naturall affection she much loued, and desired to promote: and especially

one amongst the rest, named *Ericus*. She being giuen to Magick, made by the confection of three Serpents, a strange messe of Broth, whereof none other sonnes would tast, saue onely this *Ericus*, who eating thetcof, his Mother procured him the Kingdom, and he was afterward called *Ericus discretus*, that is, *Ericus the Wise*. We cannot, I cannot make any such confection for you, there are many sicke for this broth, but what need we go to the Deuill for a Medicine to procure Wisedome? There is Balme in *Gilead*, there is a Physitian in *Israel*; there is a Prophet in *Judah*, there are meanes sufficient in the Lords holy word, or else *Salomon* would neuert haue faide. *Let him that is simple & destitute of understanding, come and eate of my meate, and drinke of my Wine that*

I haue drawne. Euery man is become so wise in the Lords matters that he can teach others, but when death and danger commeth vpon him, even then his resolution (like Ice and Snow) melteth away, and hee is then to seeke of his soules estate. Alas, must fooles becomie teachers of the wise? Or guides of as very Ingrams as themselves? Or shall the horse teach the rider? The Ox the Husband-ma[n] to Plough? Or the Sowe the good wife to spinne? No verily, this is exorbitantien so is it for Masters and Parents, and aged Persons, who wil be guiding their Serva[n]ts, Children or yongers, & yet haue neuer learned Salomons conclusion and end of all thinges, *Feare God, and keepe his Commandement, for that shall bring a man peace at the last.*

Eccl. 12,1

7 Thus

7. Thus haue I discoursed of
Wisedome, and the benefits there-
of, whereunto I will adde but this
one complaint, that all wants and
defects bee sensible, and their pre-
sence dolefull to them that feele
them, onely the want of heauenly
wisedome is not perceived, is not
lamented. If a mans Land, or pos-
session, or lease bee in any danger,
presently he repaireth to a Lawier,
to declare his case, either of offence
or defence, to secure his owne: &c
worthily, for wherefore was Law
made? Or how shall Justice be ho-
noured, except the estates of men
in the differences and controver-
sies of the world, may bee thereby
established? If the bodie bee any
waies heauy or distempered, we in-
stantly post for a Phyſitian, to the
end, that Maladies preuented in
time, may more easily be auoided,
and

and health preserued; and we doe wel herein, for God hath not made vs for sicknes, but for health, and he which placed vs in a Paradice, did signific thereby, that wee coulde not brook a Delart, & what Paradice haue wee now left, except our health? Or what Delart is so intollerable as sicknesse? Wherein many are forlaken of their friends, and forget their dearest selfe. Nay, if our Horse or Oxe be but a little ill, and forsake their meate, wee send for a Leach, to the end that it may bee holpen: but if our soule, sicke of sinne and folly, forsake the wholesome food thereof, tarry at home, forbear the church and Sermons, despise grace and Heauenly wisdom, we are so wise in our owne conceites, that feeling no smart or paine, we care not to be cured, but like mad men, breake our bandes, and

and set light by our best Phisitians. ô therefore, I pray God open our eyes, that our souls be not in worse case then our Oxen and Asses! they fall and are sicke, and find some to helpe them vp, and ease them; we fall and are sicke, and finde none to helpe vs vp, but like wanton Children, wee lie still, and cry against them that would relieue vs. This is folly, this is an euill to be abandoned, and whosoeuer is but a meane Christian, as he blesseth the hande that feedeth him with bread, so let him blesse the hand that feedeth him with knowledge.

8 But for the more detestation of spirituall folly, giue mee leaue to argue against it, and disproue it to your consciences, that this rusticke sottishnesse and stoliditie, or foolish simplicite in Diuine affaires which concerne the soule, may bee aban-

abandoned ; for surely such an one is *Salomons foole* : and if our Sauour Christ say that he is *daunger of Hell fire, which saith, shou foole*, how much more is he worthy and likely to go to hell, that is a toole, then he that calleth a foole. For certainly, if the wrong to bee so tearmed, when one is not, be so inexpiable, as that it holdeth the slautiderer in daunger of eternall torment, what is not he worthy of, that maketh himselfe so ? It is but the action of the case to be so named, but to be so, is reall ; and therefore suffereth & yeeldeth greater damage. Harken therefore vnto me, and I will set before you a rowe of fooles recorded in assured stories, whom euery man in the Letter detideth, and loueth in the figure ; that is, misliketh and scorneth this folly in other, but loueth in himselfe.

9 Who

Gen. 25,
32. 33.

9 Who is more odious in scripture then *Esau*, who to satisfie his present hunger (after his hunting pleasure) sold his owne Birth-right for a messe of pouage; this shall be our first foole, whom all know, and none pity; for if an action demonstrate a soole, surely hee deserueth one of the first places. This man God hated, euen for this action, and who dare loue him? there was never yet any that shewed him any pity, no no: his Father, nor *Rebecca* his Mother, and him therefore do all other hate. But tell me, why is hee alone thus hated for selling an earthly Patrimony for so small a pice? When as there bee many moe among vs, which sell Heauen for lesse. So do al the prophane, impatient of pouerty, willing to giue themselues to the Diuel for riches, and not onely out of any want, as

Esau

E/sau had, but out of pride, that be-
ing Setuengmen & Ycomen, they
might bee Gentlemen ; of Gentle-
men they might bee Knights ; of
Kaights they might be Lordes ; of
Lords they might be Kings ; out of
ambitious thoghts, they are trans-
ported beyond those wayes which
the Angelles watch, whereby they
take the Diuell at his word, and for
lesse then the worlde (which the
Sonne of God refused) they fall
down and worship him ; no want,
or hunger, or paine causing them,
but onely licentious libertie, and
wantō cares, forcing them forward
to fulfill their temptations, which
being acted, they receive not one
halfe so much good by this sinne,
as *E/sau* did by his pottage.

10 We will leaue *E/sau* and the
folly of the prophane, who contra-
rie to the wisedome of *Salomon*,

Denoure

*¶ Deuoure holy things; and so we will
come to a seconde foole, and that
was a couetous foole, Nabak.
¶ When David and his men had
done him fauours in the wilde and
wide fields, at last, he sent vnto him
for a recompence, and yet it was
not a demand of any deseru, but an
intreaty for som necessary victuals
for himselfe and his troope; which
thing the foole did not onely deny,
but to his perrill, and the perrill of
all his family, reproached David
and his followers, for Runnagates.
And if his wife had not been wiser
then himselfe, it had not failed, but
that their blood had all beeene that
day shed vpon the ground. Heere
was his folly, that would stand for a
little, to endaunger all; to saue one
horse-load of Raisins, & Bread, and
Wine, woulde bring himselfe in
hazard to loose the whole store in
his*

his Barne, in his house, in his seller,
besides the life of himselfe, and his
Family. This foole wee also hate
& deride, who was so penny-wise,
and so pound-foolish. But are not
many of *Nabals* haters, *Nabals* fol-
lowers? Many of his Scorners, his
Disciples? Yes verily, for the very
same men, to saue their wealth to-
gether, deny not onely to *David* ;
that is, to men in want, that which
should bee the fruite and worke of
mercy, but vnto the Church, the
Lords Ministers, their poore and
iust deserued portions, pensions, &
Tythes; whereby their priuate co-
fers (being not sanctified vnto ho-
ly vses) are for a while stuffed with
the poore Church-mens liuinges,
(like Bladders with wind) and then
commeth the Lord with one little
pricke, and letteth all the whole
store fly away from their posterity.

Doctor Bab-
ington
L. Byshop
of Worcester
vpon
Exodus.

A Reuerend Byshop in our na-
tion, hath left recorded in writing,
this History ; that a certaine Gen-
tleman, offered to the Parson for
his Tith-wooll, a fleece or two,
whereas in truth his due was to pay
more : the Parson (beeing a Lay-
man) brought the Tyth-wooll to
the Church, and shewed it to the
Neighbours, desiring them to wit-
nesse, by the view of that Fleece,
whether hee had iustly Tythed his
Wooll or no : which all that saw,
witnessed that hee had very falsely
dealt therein ; then the Parson re-
fused to take it : whereat the Gen-
tleman grewe furious, seeing him-
selfe so iustly shamed before all the
Neighbours, and in his rage, swore
or vowed, that hee woulde never
giue him one lock more, although
it cost him never so deare. Thus he
rested, and the Parson also forbare
his

his farther vexation; but almighty God did not forget this false & furious Gentleman, for hee sent a consumption into his wealth, and brought him in short time to such pouerty, that hee was content to take Dole or Almes amongst the poore people, which were relieved at the Funerall of the saide Parson. Remember this I beseech you, and never forget this folly, neither grow rich by vnmercifulnesse or falsehoode: for what you thinke to saue in the Acre, you shall loose in the Field, or what you gaine in the yard, shall be again taken from you in the whole piece; remembryng alway the Countrey Proverb, *Concousnesse bringeth nothing home.* And so we take our leaue of *Nabal.*

II In the next place commeth the proud foole *Rehoboam*, (sauing the honour due vnto Kings) so we

D 2 will

will be bold to stile him, although he were King *Salomons* sonne. His folly was, that when people came vnto him, and desired a release of his Fathers impositions (which thing the Elders of *Israel* perswaded him vnto) by one proude and scornefull aunswere, following the Counsell of his young Minions & Play-fellowes, he lost ten Tribes ; that is, ten partes of *Dauids* Kingdome at once, and left himselfe only but two. Heere is a foole indeed, for it is impossible for a proude man to bee wise, and Princes cannot hold their Subiectes so fast tyed in allegiance vnto them with bloude and terroure, as they may doe with compassion & blandishing words ; Curtesie being a great Iewell in a Princes crowne ; Compassion the handle, Iustice the edge, and Mercie the point of a Kings sword. But

died

dyed *Rehoboam* childeſſe? & hath he no ſuruiuors in his State? I will not meddle with kings, nor Lords, or great persons, but let vs come to our ſelues, and ſuch as are our equals. *Auſten* the Monke, (whom the Papiftes call the English-mens Apostle) loſt all the Brittish Monks by his pride: ſo wee, like *Auſten*, loſe our Friends, our Seruantes, our Neighbors harts, by our Lord-like and proud behauour; we care not whom we deuoure, vpon whō we tread, ſo we may rife; ſome by flaunders, ſome by fury, ſome by folly and truth not to be revealed, fill the worlde with contentions, rending the Wife from the Husband, the Husband from the wife; the Father from the Sonne, the Sonne from the Father; the Lord and Maiftre from the Seruant, and the Seruant from the Lord and

Beda.

Maister, the Land-lorde from the Tenant, and the Tenant from the Landlord : that there is not so much loue and good wil left in the Countrey, as was betwixt *Balaam* & his Ass, when he did beat him. I wil speake plainly ; Some like *Rehoboam* speak proudly ; others (like the rebellious *Israelites*) take it as pccuithly, they will haue as little charity in their eares, as other haue in their tongues, a word & a blow, friendship is no heauier then a feather, which euery blast of wind tofseth too and fro. The losse of sixe-pence will cause a sute, the gaine of a shilling will make a Traitor, and they are more ready to follow a Crowne of Gold, then an Angel of Heauen. All their varnishing is outward ; they are like Gyants pictures, terrifying the beholders, and if they haue not power to be cruell inough

inough in their owne persons, of their owne estate, then they flye to the mightier, and incense them, abusing good Natures by false tales, and force them, instead of milke, to draw blood from their Inferiours, & so they make themselues fooles, for they live without credite, and die without pitty; sauing, It is pity they die no sooner.

12 Yet behold more fooles then these: And now, wee bring in the man in the Gospel, who in presumption of long life, destroied his Barnes, and builded greater, and bad *his soule take his ease, eat, drink, and take pastime, for it had much goods laide uppe for many yeares: Ah foole (saide God) this night they wil fetch away thy soule from thee.* And worthily and rightly is he a Foole, whom God calleth a foole, for his judgement cannot be deceived, his

Luk. 12,30

D 4 insight

insight into mans heart is so perfect, that it cannot erre : for he hath anatomized and dissected more, then all the Physitians that euer haue beene. But who doth so now adaiers ? Who blesseth himselfe in his riches ? Seeketh them, but to spend them ; spendeth them, but on himselfe ; keepeith, but for his pleasure ; and maketh account to liue many yeares ? I will tell you who : he that wil not giue, because he cannot tell what hee shall want before hee die : For, although Almighty God haue dealt neuer so liberally with him , giuing many houses, and much money, that was borne to none ; the sixt part whereof, could haue satisfied him, before he had it ; now he will not trust his bounty any more, but out of his owne prouident wretchednesse, be vnmercifull to other, for feare of want,

want, while they wallow in all sur-
-set and abundance. Againe, they
are such fooles, who neuer cease
trauailing and labouring, all for
their living, as if they had at the
least a lease of a thousand years for
their life, dealing with their soules,
as Hackney men with their horses,
giuing them no rest till they bee
dead; And then, such soules can-
not rest, because if their bodies
giue them so little rest while they
bee in them, (who yet haue great
occasion to honour them) the de-
uils, into whose power the soules
of such men doe passe, will shewe
them much lesse fauour, hauing no
other ioy, but to affliet & torment
the soules that themselues haue be-
guiled: For if the old Birde be vn-
kinde to her young one, it must
look for lesse fauour in the Tallant
of the Haukes. Therefore, neuer
gather

gather or keepe, in hope of long life (but onely to obey Gods commandement, who *biddeth thee labour*) for as the shaddow runneth from him that followeth it, so doth long life from him that hopeth after it. *Life (saith Job) is giuen to him that desirerh to dye.* And so we leaue these fooles, praying God for them, that they may learne *to number their dayes, and apply their hearts to Wisedome.*

13 We read of another generation of Spirituall fooles in the Gospel (called *Pharisees*) and them our Sauiour called *Fooles, Blinde, and leaders of the blind*, because they were in nothing so wise, as to beguile themselves, and by obseruation of their owne Traditions, they made the Law of God of no effect, auoyding (by corrupt and Harricall Glosses) the plainest Text of Gods

Gods holy word, such as our Sauour in those two Chapters alledgedeth: how wise also, are many russet and Rusticke perlons, to auoide euery one of Gods Lawes, having knowledge in nothing but to defend their sins. Tell them of swearing, they say, the Law respecteth iudgement; Of the Sabaoth, they say, play is not forbidden, but la-bour; Of courting house & land, they say, to desire to buy, is not to couet; and so they condemn God, and iustifie *Ahab*. Sometime they alledge, that the Gospell is for the Churche of *Rome*; sometime, the *Brownists* at *Amsterdam*: sometime, they snatch at Gods mercy, when their owne sinnes are taxed, & refuse his Justice; sometime againe, Gods iustice, when they woulde haue their enemies plagued, and disclaime mercie. Thus, they dare not

not deny the Scriptures, yet they will not confess them, but in their owne fense. They make no reckoning of Prayer, except in the Church, and there they are superstitious, and a Holy-day is more then a Saboth: If they be inclined to superstitious fasting, they haue Text for that: If to prophane eating and drinking, they haue another for that. The pride of womens Garments, in *Esay* and *S. Peter*, was ill in those times, but now (they say) it is good, (so the holy Ghost was blinde, and saw not what shoulde suite with our times.) The deceitfullnesse of Merchants, and oppression of rich men, spoken against by *Esay*, *Ezechiel*, and *Michah*, was for the *Tyrians* and the *Jewes*, but all our honest Merchants are exempted, if once we haue delivered our wares, and received our mony and security;

security ; and to conclude, twenty deceits in Wares, in writings, in words, are a farre lesse sinne, then to misse paiment of a little money at the day, although it come on the Morrowe. But I will leaue these Fooles, *Whiche straine at Gnats, and swallow Camels*, praying God, that his word may be our Wisedome, and our minds be subiect to his direction.

¶ 4 Now we wil leaue the scriptures, and descend to the humaine Chroniclers of Fooles ; and first, we wil shew you the stories of such follies, as haue beene more generall, and then them that were more speciall, and by Gods assistaunce, apply both to our purpose : and let my plainnesse be excused, because I desire to bee remembred, and to profit.

We read of a certaine people, (called

Herod.lib.4
Stobaeus ser.
42.vocat eas
Apharant.

(called *Atlanites*) who dwelling
neare the burning line, are euerie
day scorched by the Sunnes heat;
vnto whom it is a Customary Re-
ligion, that so long as they feele and
see the Sunne, euen all the day long
they do nothing els, but with hand
and mouth, curse and blasphem the
heat for so afflicting them with heat, be-
ing angry (injustly) with that glo-
rious light, that comforteth all li-
ving creatures, because in their
owne particular, it giueth them of-
fence. These are worthy to bee ac-
cursed themselves, who for to doe
them a pleasure, either wold have
the Sunne to remoue from her
place, or to leauie shitting. Can
there be in worldly affaires a greate-
r folly? Haue they no wit, to re-
mooue their habitations and seeke
some other Cites and places of a-
bode? But to continue in a fruite-
leſſe

Ieffe & bookeffe blasphemy from age to age, against the high Maiestie of God, and his most glorious creature of this visible world ? wel, they are *Blackamoores*, and their bodies are not so blacke without, as this folly maketh their soules black within. So are these in story, but how are they resembled in figure ? Marry against those Witches I must apply it, who for their owne particular, would remoue the gospel, the health of vs all ; the Magistrate, the peace of vs all ; & Lear-ning, the light of vs all : because for the gospel, they say other Na-tions disgrace them, and persecute them ; by the Magistrate, they are sometime punished, and forced to right against their will : by Lear-ning, they are ouertopped in Ver-tue and honour ; Therefore they are weary of the Gospel, as the Gir-

gasites

sites were of Christ; they rail on the Magistrate, because they may not be protected in their wrongs; and they would pull downe Learning, Colledges, Byshopprickes, Cathedralles, and all Ecclesiastical dignities, that they may raigne alone, and be the onely Lordes of Vrue and Vice, leaving no better men in the state, then Merchants, Faulkners, Hunters, Riders, and poore Carters and Seruving-men, to do their base Offices.

These are verier Fooles then the Atlantes, for beside their vaine opinions, neither Chutch, nor Magistrate, nor Learning, doeth them any harme, but much good: and whereas, the Moores curse that which burneth them, & scorcheth them to blacknesse, these wretches finde fault with those that warme them, and wash them to whitenes.

Vhen-

When you therefore hear any open their mouths against any of these, then remember this story, and knowe, that no pretext of reason can excuse them, either from madnesse or folly: For we may not buy our Grace with other nations, (if we be disgraced) with the losse of the Gospell; neither will we suffer our Rulers to be despised for the pleasure and partiality of Malefacious offenders; nor so much as draw the Curtain vpon Learning, for the tender eyes of any ignorant vaine men whatsoeuer; And so Lord, if these men curse, yes blesse shew our church, our King, our State, our Learning, our People, for evermore.

15 Give me leave yet to leade you along in the spirit, as God did Ezechiel, and as he said to him, Behold more abominations; so I do

E you,

Sab. lib. 4.
cap. 9.
Gen. lib. 6.
cap. 11.
Herod. lib. 4.

you, Behold more fooles. We read of a strange kind of foolish people, called, *Pſylli*, in *Affrica*, who were of a very low stature of bodie, but of a much lower and meaner wit and conceipt. For they, hauing a Cittie much annoyed by the *South-winde*, vpon a season, cſpying their opportunity, in a calme and peaceable weather, armed themſelues to go out into the sandy Sea, or wilderness of ſand, to ſecke this their enemy, the *South-winde*, and to bid it battell, hoping utterly to vanquish it, ſo as it might never more blow vpon them: while they ranged too and fro, to ſecko this their aduersary, ſuddainely the Windes arose, and ſo tolled the ſand vpon them, that in a ſhort ſpace they were all swallowed vp therewith. These are worthily punnished for their folly (will every man ſay) for what

what can a sharp sword do against the cold winde? No more, then to cast stones; and what simplicitie were it to think, that the Winde were a living creature, and had eyther bloud or spirit to loose? Or if it had, that mortal men could meet or match it? Well, out of these sands which drowned these *Psylli* people, are arose a generation; almost as foolish as they; Namely, those which think by carnal means to overcome Spirituall daungers. For, if the soule have no affinitie with Golde, the one being a Corporeall, the other a Spirituall substance, what is there in Magical incantement, as a Fishes Liver, to drive away a Deuill? And Gold to satisfie for mens sinnes? the griefe of Conscience, cannot be cured by Musicke, nor carnal Precepts overthrow our Spirituall ffe. Your spir-

rituall daungers are greatest, therefore trust in the Lord, who is a spirit, and therefore fittest to dispel & conquer them ; but as for King, or Man, or Horse, or Speare, or Spel, or Medicine, they cannot help the soule against the Lordes wrath. It is best to yeld our bodies to Spirituall blastes, and let the minde bee compassed about with him, whom Winde and Seas obey. Honesty extermall, is a necessarie Armour against the malice of man, yet our Spirituall foe wil not feare it, vnlesse it be accompanied with Prayer and Spirituall Weapons also.

16 Thus haue I shewed you the more generall Fooles, now I will proceede against the more particullar and speciall. And in the first place I will ranke the *Hypocrite*, which taketh but the vaille or garment of Religion ; letting goe the pitche

pithe and Marrow thereof. I may wel compare him to that *Aesopus Cumanus*, Asse of *Cuma*. An Asse finding a Lyons skin, to the end to make himself more terrible to the foolish Citizens, put himself thereinto, and then letted fearefully vp and downe in the same, to the terror of as many of that Citie as saw him, euery one thinking him (indeede to be a Lyon : and when he had helde them a good time in that dreadful opinion, at last, a stranger came that way, who hearing the general bruite of this strange Beast, was desirous to see him, and at the very first beholding his eates, knew him to bee an Asse in a Lyons skin, and went boldly to him, & before al the multitude plucked off the Lyons skin, and so discouered the Asses practise. This (I know) doth very wel suite with

Herod. lib. 1.
Erasmus.

an Hypocrite, first because no wise man will be a counterfaite, but only som shalow-witted person, therfore fidey resembled to an asse, apt to bear both Gods wrath & Mans; Gods, because hee disliketh him that is not so good as hee stemeþ: Mans, because men of this worlde hate him, that seemes to bee good, although hee be not. Now, the Lyons skinne signifieth Christ, for hee is the Lyon of the Tribe of Iuda, in whole garments wee are blessed of God, as Jacob was of Ioseph, in the garmentes of his elder Brother. How glad are some men, if for a Reason they can counterfaite godli-
hesse, (for that is both our Saviours coate and skinne) and then they beguile simpler people that suspect no frude, for they will pray, read, heare, giue, praise Virtue, dispraise Vice, and what not? So as they

may

may get an estimation of piety, to cover their more odious and secret practises. But G O D shall send a man, a stranger, of more skill and Wisedome, to plucke the skin ouer these Hypocrites eares, that all the worlde may know and deride this folly, & that they themselves may likewise vnderstande, that dissem-bled Religion and Piety shall haue her shame in this world, and in the world to come.

17. Worldly men are also very much troubled with Ignorance, & want of experienec in diuine mat-ters, (I meane matters of Conscie-
nce) whereof one *Callicon* (a no-
table foole) may give them a taste,
and in his action apt to be derided,
they may take a view of their own
faces. This silly fellow being slee-
py, and wanting a Pillow or Bol-
ster to heare vp his head, layed vn-
derneath

*Expositio
super obj.*

neath it a Vessel of glasse, which being very hard, and not tollerable to his tender heade-peece, hee remembred that he had hearde that Feathers make Pillowes soft; wherevpon he went and filled it full of Feathers, and so lay downe vpon it againe, but with no more easie then before. And surely (no maruaile) for except the out-side were apt to yeld vpon any pressure, in vaine was it stuffed with any softe matter. You laugh that hear this, & who can forbear to deride such a folly vpon so litle harme. But turne to your selues (I beseech you) and tell me, Who hath the iudgement to procure quiet sleepe to his soule when it is weary? First, out of Nature, we know that it wanteth rest, and out of that knowledge wee laboure to prouide it: but what doe wee rest our soules heade vpon?

Namely,

Namely, a harde brittle shaining
heape of some worldly pelfe, vpon
which our soule can take no more
rest, then the foole shad vpon the
glasse, (for as the Lyon delighteth
not in straw, nor the Horse in flesh,
no more doth the soule in wealth
of Gold and Silver.) Then we hear
of another rest more soft then
glasse, which is learned or gathered
from the Fowles of Heaven, I
meane the Saints, which bring vnto vs
the holy worde of God, that
we provide, and misplace it in the
the former briste harde Vessell of
worldly shapes, and so thinke to
sleepe more easily vpon our former
Pillowe, by reason of the new in-
ward stuffing, but all in vaine, for if
the bottle be althord and fast stop-
ped, we may suck the skin off from
our lips, before we draw the Wine
through: Put not now Wine into
old

old Vessells, then saith our Saviour, it will be lost, and put the soft Feathers of Divine promises into the hard pots of carnall mindes, and there shall be no more rest then before. But change the mind, according to that saying; *Bee ye renewed in your mindes*, and then the softnes, sweetnesse, goodnesse, and quietnesse, of heauenly promises, more waighty then Feathers shall yelde eternal rest to our soules.

18. I wil omit to speak of vaine feare, which taketh away the wit of man, the feares of the wicked, which are causelesse and easelless: declared in the folly of *Phaenix the Gracian*, who euer feared the fal of the Moone, and did often in a foolish Prophetically pitty, lament the destruction of the *Ethiopians*, vpon whom he thought of necessity the Moone must fal; but let men feare their

their falling into sinne, and with sin into hell, more then the fall of the Moonie vpon the earth, or a deere yeare, cold Winter, or wet Summer. Algate, I might speake against that carelesse sottishnesse, and wilfull ignorance of those things, which they daily hear and see; like to one *Amphitrites*, which woulde never leame to tell aboue fve, or to know whether his father or mother bore him in her wombe: such surely are those, who will not busie themselves with Divine numbers, and know not certainly God to be their Father, or the Church to bee their Mother.

Suidas.

I will also omit, to discourse against the folly of prophaneesse in the soules fits, wherin careless persons having beene stung in their consciences, by some gout of sinne presented to their memory, by some

some Text of Scripture, or other person guilty and priuy to their offence: they cast offal care of divine sayings and judgement; yea, peraduencure make away the person guilty to their crimes, that he may never stand vp in judgment against them. These men are resembled unto vs in that foole, who beeing in his bed grievously bitten with fleas, did put out the Candle, to the end they might not see him, but his foole-ship was deceived, as afterward he found, when hee wanted light to take them out of his bed. Even so, they which think to procure rest to their secret bytings, by killing the Witnesses of their crimes, or extinguishing in them the little care they had of godli-
nesse, shal be deceived; for not only they shall haue more plague, but also want helpe and light to recouer

Gilbert. li. 2
Narrac.

uer a remedy when they woulde haue it.

19 I will conclude all, with another story, against the preposterous folly of worldly men, who first labour for earthly, and then for heauenly things. I do read of a Noble mans foole, whose labour was to bring in woode to the Kit-chin: when hee came to the pyle, hee would alway draw out vnderneath, vpon which the whole pyle lyeth, and let the vppermost alone, (which had beeene more ready) saying, that hee would do the hardest labour first, and then the easiest afterward. And by no means could he be dissuaded from this course, but would spend more time in pulling out a sticke, then hee shoulde haue done in carrying in an armefull. So are the Children of this world, they take the most and first paines

ad lib. end.

paines for inferiour thinges which
lyc vndermost, and let the superi-
our and heauenly thinges, (more
easie to willing mindes, which yet
preffe and keep downe the world-
ly things) to be last and least regar-
ded. I referre my selfe to your con-
sciences, whether I speake not true;
if true, whether you or he are more
foolish. Two parts there are in this
Spirituall folly; the first, that men
by giuing their first labours to the
world, which is vndermost, like the
foundation of a Wood-pile, loose
much time, & the world, or wordly
blessings, come more hardly vnto
them. For I must euer rest in my
sweet Sauiours saying, *Seeke first
the Kingdome of God, and the righte-
ousnesse thereof, and all other things
shall be cast vpon you.* And heauie
things come more easily downe-
ward then vpward; therefore the
Prophet

Mat. 6. 33.

Hol. 2 31,
32.

Prophet telleth vs God remembres
the Heavens, the Heavens the Clouds,
the Clouds the Earth, and the Earth
the people. So al blessings must first
be sought for in heauen, and then
(as Agar) we shal haue an Angell
to direct vs to the Fountain of wa-
ter on the earth.

Secondly, another part of this
folly is, that we cannot be perswa-
ded with this foole, but that Hea-
uenly thinges are more easily ac-
complished of all sorts, then earth-
ly: and therefore he which is seven
yeares appentice to a Trade, and
all little enough; yet an houre in a
Church at a Sermon, is losse of
time in Heauenly matters, they
may do it much sooner. So one of
you, which liueth fifty, sixtie, or
seauenyeare, and al that time
laboureth in, and for the Worlde,
thinketh it enough for heauen, to
haue

have a Minister, and a few Prayers
an houre or two before his death.
These are our gates, and our Arti-
cles, upon these we passe our time,
and venture our soules. But (o
Fooles) *How long will you delight in
foolishnesse, and hate Wisedome!* Bee
wise as Serpentes, bee innocent as
Dowes. If you be onely wise for this
world, God wil destroy you. None
came to the birth of Christ on
earth, but the wise men in the East.
There were more men in the East,
but none of them looked vppe to
heauen but these. It is better, you
see, to study on the Starres, then
the earth, thereby wee are at least
admonished, to lift vp our heads,
and looke for Christ in heauen, as
those wise men did heare on earth.
We shal finde him, wee shall see
him, for vnto them that *Looke for
him, hee will appeare the second time*

Ely. 30. 1

Heb. 9, 28

to salvation.

You are all the children of wis-
dome, you must iustifie her, hear-
ken to her complaint, Can your
hearts forbear rending and year-
ning to heare her cry so earnestly,
*o Fooles, how long will ye loue fool-
ishnesse, and scorners delight in scor-
ning ! Be you turned at my Correcti-
on, I will poure out my minde unto
you, and make you to understand my
wordes.* Feare not the losse of any
thing, the lacke of that you haue
she hath prouided, all, both house,
harbour, meate, Wine, onely she
wanteth you, you she calleth. *Wi-
sedom hath builded her house, she hath
hewen out her seauen Pillars. She
hath killed her fatlinges, drawne her
Wine, and made ready her Table. She
hath sent foorth her Maides (Viz:)
the Preachers, crying in the high
places (out of the Pulpits) and say-*

Prou. 1, 32.

Prou. 9, 12.

F ing;

ing ; He that is simple and destitute of understanding, let him come, let him come and eate of my meate which I haue prepared, and drinke of my wine which I haue drawne. Forsake your way o ye foolish, and you shall liue, and walke in the way of understanding.

20 So cryeth Wisedome, and let all her children and friends followe her ; yea, not onely them to whom David saith ; Bee you wise, o kings, be you learned you that be Judges of the earth. But euery Maister, euery Gentleman, euery Citizen, euery husbandman, euery Tradesman, euery Labourer, euery Man and Maid-servant, euery Olde and young man. Receive instruction & not Silver & knowledge rather then Gold. Wisedome is more worth then precious Stones, and all pleasures are not to be compared to her. Strive to gaine the time you haue lost, Strive

Psal. 2, 10.

Prov. 3, 10.

(1)

(I say) that you may bee resctibed
in the number of the wise Virgins,
and taken out of the number of the
foolish. We read of one *Mycerni-*
us, that one tolde him, (take what
course he could) he should liue but
sixe yeares. The Prince (for so he
was) amazed hecreat, plucked vp
his spirits and saide, hee would liue
twelue yeares, for he knew how to
make twelue of sixe, and this was
his course: hee bad all sleepe fare-
wel, and prouided such abundance
of lights, that whithersoeuer he w^t,
or wheresoever hee was, it was al-
way as light as day, & so he thought
he liued twelue yecres, because he
waked in light, when others sleepe
in darkenesse, which is a kinde of
death, one halfe of our life beeing
alway cut off or spent in sleepe. Oh
that we had so much wit and pow-
er to double our dayes we haue to

F 2 liue,

liue, and that the lightes of wise-
dome might never be quenched in
our presence, but shine about vs,
and in vs whether souer wee goe,
so shall our day excell Iosuahs day,
and we walke in the day wherein no
man stumbleth. Beloued, While you
haue the light, walke in the light, and
the God of lights and peace fit you ful,
& bring euery one of you out of dark-
nesse, and the shadow of death, into
the light of Grace and Glory,
guiding your feet into the
way of peace, A-
men.

The



The second Sermon.



Hus did I discourse
of Wisedome and
the wise man in my
first Sermon, which
was a necessary cir-
cumstance in my Text, giuing pre-
cepts to all. Now it followeth, that
we handle his wordes, and looke
into the Marrow of his prouerbi-
all Doctrine, wherein hee first in-
struc^teth, *Be diligent, and take heed.*
Secondly, he directeth, *to thy flock,*
to thy heards, that is; to al thy state,
F 3 calling,

calling, dealing; priuate, common, euery where. Or by the Flock you may vnderstand our goods encloſed within house or hedge, by the Heard, thofe things that are more common and wilde abroad, for the wealth of thofe times conſifted in Flockes and Heards. This his inſtruction hee inlargeth by reaſon. Secondly by parts. Thirdly, by vſe. First, the reaſon, why wee muſt looke to our goodes and charge is one, and that a mighty and waigthy one. *For riches endure not alway, nor the Crowne of Kinges to all their generations.* Secondly, the partes of the charge, are the ſcuellall poſſeſſions. First, the Hay, that muſt bee mowed. Secondly, the Graffe, that muſt bee eaten by Cattle, and not troden vnder foote. Thirdly, the hearbes of the Mountaine, they muſt bee gathered; that is, Graine, and

and Corne of the Mountaines for
Meate, Medicine, and Ornament.
Fourthly, *the Lambes*, they must be
shorne or clipped, that out of their
fieeces we may fetch garments and
cloathing. Fifthly, *the Goates*, that
they may be sold, and bring in mo-
ney for other vses externall, for the
saying is wile and true in *Columel-
la. Oportet patrem familias esse ven-
daceum non emacem*, The houshol-
der must sell, and not buy, if he wil
bee rich. Lastly, the vses of his in-
struction, and all these partes of
wealth, *Verse 27.* which is for the
keeping of a good house, when he
saith, *And let the Milke of thy Goats
be sufficient for the food of thy family
and the sustenance of thy maids.* That
is, feede thy seruants, but not deli-
cately, for so hee will proue thy
equall, if not thy Maister; yet suffi-
ciently, and that out of thine owne

store, buy nothing for him, neither for thy Maidens, but that they may better looke to thy Goats and Cattle, let them liue vpon their Milke, that so they may learne by thy example to be alike thrifty in time to come: but if once they finde thee loose, & giue them boord-wages, they wil be negligent in their charges, and bring ruine to thy estate.

2. [Be diligent.] That is, as if *Solomon* had saide, in all the wayes of thy life, be laborious and painefull; whatsoeuer passeth through thy hands, do it not by halues, and slightly, but let it still beare the stampe of thy diligence. And if there bee any thing to bee done, which is not fit for thy place, or passing thy skil, yet let thy eyes behold the doing thereof; It is a vertue (and no shame) to be present at all thy affaires. Diligence is the Mother,

Mother, and negligence the Stepmother of humaine life. By diligence they are hatched and increased, by negligence they are destroyed and diminished. If we look vp to Diuine and Heauenly things, diligence is exemplified, *For the Angels stand alway before God*; if to the Precepts of the Law and word of God: *Thou shalt keepe diligently the Precepts, Commandements, and Testimonies of the Lorde thy God*. If a case come into Judgement (because the Judge hath but one power to do a thing once onely, whether good or ill) and because euery sentence of a Judge, is the sentence of God, therefore it must also bee done with diligent inquisition. When a leprous man was broght before the Priests, the Lord commaunded diligent inquiry first to be made, and then every man was bound

Mat.18,10

Deut.6,17.

Deut 17.

Luk. 15.8,9

bound to rest in the opinion of the Priest. When the poore woman in the Gospell had lost her Groate, *She lighteth her Candle, sweepeth hir house, and searcheth diligently e-
very Corner.* Without dilligence we can do nothing. The difficulty and hardnesse of euery worke is made easie & softned by diligence: Prudence without Iustice is naught worth, Iustice without Prudence is worth as little: Knowledge, without Diligence, is of small vse, Diligence with Knowledge is worth very much. The life of man is like an Iron, which vse maketh bright, and rest maketh rusty: like a Water, which standing, is quickly corrupted, but running, remaineth sweete and cleare, like the Pulse, which beating, sheweth life, but ceasing, bringeth death. Therefore out of Salomons precept I will amplifie

plifie this point three waies. First, I wil shew the necessity of *Diligence*. Secondly, the commendation of it. Thirdly, the *Conimodity* thereof.

3 Touching the necessity of diligence, it was the ordinaunce of God to subiect vs all to labour, to diligent labour; yea, even to sweat, immediately after our first parents fall, and I verily thinke, had they neuer fallen, yet without diligence they could not haue liued, the necessity of all earthly and humaine affaires requiring the same. For by dulnesse, sluggishnesse, and ydlenesse, our busynesse, our lives labour is intermitted, omitted, and destroyed; neither the worke of God or man, without vse, exercitacion and diligence can long stand. Al is a Talent, & euery talent must bee vsed (not digged into the ground)

ground) which cannot be without diligence. Thruh want of exercise, the Armes of *Hercules*, of the strongest, are dulled in the bodye, and the purest and sharpest wittes are blunted in the minde. We see that the Land missing his Tillage, yeeldeth smaller and worter increase, & that which is often turned, compas- sed, and Ploughed, is the surer ground to the Husbandmans content. The Merchant, which by continued diligence, often cutteth the Seas, is much richer then hee that sitteth at home, and doth little or nothing, after one venture or two. The Iron, of round is not made flat with one stroke of the Smith, but by often doubling, & redoubling the same. The Colt cannot bee ta- med & fitted for the saddle, by once backing and biting, but by being euery day in the hand of the rider.

When

When *Lot* went out of *Sodome*, he must doe it with diligence, for hee must be in *Zear*, before the Sunne rising, and he nor they in his company must be so ydle or carelesse, as once to looke backward, and so by diligence he and his Daughters escaped the fire and Brimstone. By diligence also, we escape *Hel*. *Jacob* by his diligent seruice obtained *Rabell*, the Starre in his eyes, the Jewell of his heart. By diligent and valiaunt aduenture, did *David* bring the 200. foreskins of the *Philistims*, and wan the Kings Daughter. By diligence, and not without dilligence were the fiue Talents made ten; and he which had so diligently made and multiplied them, was also made the Ruler of ten Citties. I can neuer say enough of the necessitie heereof, but this I will say, without diligence the finnes and filth

filth of our liues are incteased, & by diligēce are they euacuated; for the sea by ebbing & flowing, by fluxe, & reflux, by restlesse laboring and working, is not corrupted, by al the riuers, carkasses, and carriions in the world, but stil it worketh them out; so as it is without infection. Wars nor peace, omit or intermit diligēce, for in war it cōserueth from enimy, it helpeth to victory; in peace it conserueth from corruption of manners, and bringeth in plenty of honour and all things.

4 We read that the *Mileſians* having bin in long ciuill wars among thēſelues, so as their forts & houses were ruined, their cattle diminished by daily rapines, their grain consumed & burned, and the Land waſted, & al for the principality thereof. To helpe & redrefſe this misery, the contending claimers pitying the

the state of their Country, grew to a parley, & laid down their Swords of Hostility, and condiscended to referre their cause to the *Pareyans* their next Neighbours, and so vnder their common Scale, sent by Ambassage their cause, quarrell, request, and submission, to their censure and arbitrement. The *Pareyans* accepted the determination of this busynesse, & hauing received a more ample reference from the heade of the severall factions, to bestow the kingdome or principallie vpon whomsoeuer them pleased within the Territory, they came to *Miletum*, and hearde all parties, *Pro & con*, what coulde be saide for euerie mans Title. At last, walking abroad, they saw the desolations of the whole Island, and no man minding so much as the Tillage, to procure common food,
except

except one Husbandman, which then had sowed his land, notwithstanding the fury of the sedition. This man they called, and before al the claimers, they proclaimed him K. as the worthiest member of his Countrey, prouiding for himselfe, and the common benefit of other, when all in a desperate ydlenesse gaue themselves to sowing & spilling of blood, he in a diligent hand of prouidence, attended the sowing of Corne and graine, for the filling of his Countrey with store againe. And so all vpon a little debate, yeilded to him, and praised the *Parcians* election. Euen so is it with the diligent, their hand must bear rule, as *Iustinus* of a diligent heard-Boy became a diligent Souldier ; of a diligent Souldier, a great Cōmander ; of a Commander, the Emperour of the worlde, and one of the best.

Hearken

5 Hearken therefore vnto me
my beloued, young men and Bre-
thren, be diligent, for they that are
not in the labours of men, are in
the labours of Dewils. When I
looke vp to heauen, I see, and find,
that without diligent Prayer, fast-
ing, reading, meditating, & godly
continued conuersation to the end,
wcc shall never come thither; Oh,
therefore bee diligent, it is for a
Crown, it will quite the paines, it
will pay the labour richly. If I look
vpon the earth, the Husbandman
hath fourre seasons, which obser-
ving, he is rewarded with plentie,
and with neglecting, hee is clo-
athed with Beggery. Bee diligent,
for God doth speed the Plough. If
I looke on learning, and learned
men, I finde that diligence maketh
their nights short, their daies long,
their dyet thin, their bread course,

cording to that of the Poet:

*Multa tuis fecitque puer sudanis & alij
Abstinuit vino & venere qui pythia cantat.*

Many and many are the miseries of the Student ; sometimes hee sweateth ; sometimes , hee freezeth ; and the songes of his Divine Oracles make him forbeare both drunkennesse and wantonnesse. Be diligent therefore , for so , meane men haue attained Kingdomes ; Husband-men , riches ; Schollers , Dignities ; and Merchantes , Honours ; and without this diligence , God wil not bestow his blessing . And thus much for the necessity of diligence .

6 The second thing I noted of *Diligence* , is the praise and Commendation thereof , for this alone was never dispraised . The Turkes dispraise Learning ; some Temperance , some Fortitude , some Justice ,

stice, some Religion, but all commend Diligence. *Salomon* is as much commended for his diligence, as for his wisedome, and when he ceased to be diligent, hee also ceased to be wise; and when he renewed his diligence, and forsooke his pleasures, then hee recouered his wisedome. Saint *Paule* inferiour to no man, in praise, in desert, hath his Diuine partes commended by his diligence; first, in that hee neuer ceased warning almen night and day, and serued the Lorde in watching and Prayer: that he traualled two thousand Miles, and in all that iourney preached the Gospell: for these his many accidentes in his labour, is (as hee deserued) commended of all: yea, S. *Peter* tearmeth him his beloved Brother *Paule*. Saint *Chrysostom* in Ecclesiasticall story, is memorable for

a. Pet. 3. 11.

many excellent partes in him, and especially for that in his banishtmet hee preached diligently, and conuerted many to Christ Iesus. *Hee that tilleth the ground shall haue a boundance (saith Salomon.)* We read of *Furinus Cressinus* (a Roman) who hauing euery yeare better Corne then his Neighbours, they called him into iudgement for the same, alledging that by inchauntment and witchcraft hee spedde so well; and that by such secret euill meanes; hee drew away the fat of other mens Lande into his owne. The poore man appeared at the day, and brought with him all his Tooles of husbandry; waightye Plow-shares, heauy Mattockes & Spades; ful fed Oxen, all his yrons much bigger and stronger then other mens, and lastly his Daughter, a strong and mightie yong woman,

woman, who was his helpe in all his Husbandry, & setting all these before his accusers and Judges, cried out in these wordes : *Hec sunt Quirites veneficia mea.* (O Romans) this Daughter, these Oxen, these Tooles are the Instruments of my Witchcraft, and besides these, I vse none, and these I apply with all diligence : whereat his Judges being moued, absoluued him with commendation. Thus we see, diligence procureth abounding in time of want, and fauour in time of judgement : who can sufficiently expresse or admire her praises, which maketh men so praise-worthy, both in Court and Countrey. When all *Levvy* were asleepe at our Sauiours birth, who had the warning and notice thereof from heauen, euен the very same night, but the *Shephearde* *shas kept their*

Luke 3. 8.

G 3 flocke

flocke by night; commended for nothing but for their diligence, to them did the Angelles of Heauen bring tydings of the *Byrth of Christ our Saviour the sonne of David*. Loc. another Commendation of diligence, and a greater cannot bee to heare the Angels speake, the heauenly Souldiers sing, and to see before all earthly men (next to *Joseph and Mary*) the most blessed Babe that ever was. Diligence is obserued by the heauenly powers, and rewarded with the happy visi-
on of *Iesus Christ*.

7 Againe, the continual brands of infamy and disgrace, that is set vpon the negligent and sluggish, is no meane praise of diligence and industry, and therefore wheresoeuer wee read of a sluggard or ydlic person, euen in his greatnesse he is taxed for this. *Esas*, who hauing beeene

beene a hunting, came home hungry, to satisfie his present hunger, tolde his Birth-right, in his negligence saith S. *Austen*, *Malchas emere quam querere cibum*, hee had rather set his Birth-right packing, then tarry, or go seeke meate at an easier rate, wherfore he is branded with the Title of very fewe : *Esau I hate*. *Claudius*, after he was Emperour, grew so careless and sluggish, that he minded nothing, neither what he saide, nor to whom, nor among whom hee spake. *Ptolemy* another careless King of Egypt, would play at Cheffe sitting in Judgement vpon mens lives, whereby many times wrong iudgement proceeded out of the Kinges negligence, and the bloude of an Innocent was shed, which all the kings of the world, could not make to liue againe, or giue a satisfacti-

on. *Theodosius* the younger was wont to subscribe to all Letters or grauntes that were brought vnto him: to draw him from this carelesnesse, his Sister *Palcheris* devised an edict to be made, whereby hee banished his wife whom hee loued most dearely. And then she getting the writing againe after the Emperour had signed it, brought it vnto him, blamed him, he denied it, she produced it, and the shame thereof made him more diligent euer afterward. Thus by negligence are al other Vertues stained, because diligence giueth grace to all. Learne (I beseech you) to be diligent, and not to breake off your diligence in any point; and in all your actions, ioyne labor and Prayer together: Labour, without Prayer is a presumption against God; Prayer, without Labour is a temptation of God,

God. Let *Judas Macchabaeus* witness this for me; before al his batels, he euer prayed, except two, one against *Eupator*, and then hee was ouercome, and lost the field; the other, against *Alcimus* and *Bacchides*, and then he lost his life. Although his praises were many, for valour & fighting, yet his diligence had not bin so fortunate, if he had not ioyned his Prayers to his sword. Be faithfull and diligent in small thinges, so shall God make you rulers ouer many; & he which is negligent in the smalles, shal not be trusted with greater. I cannot forget, I will not conceale the worthy saying of *Bernard. Seruans doctrinam raro accusabis fortunam, diligentiam cum infortunia raro sociabis, pigritiam raro separabis.* That is, He which keepeth good Doctrine, shall sildome accuse fortune.

You

You shall not seldome ioyned diligence & misfortune togither, you shall as sildom seperate misfortune and sluggishnesse : and so I ende this second part of the praifcs of diligence.

8 The third part I propounded to my selfe, are the commodities of diligence, which are many, and therefore neither this place, nor this time will not permit me to set downe either all, or those fewe, so largely, which I wil heere describe. First, Almighty God, allureth and draweth on men in all kind of life, by, and for the hope of reward and profit. *Noahs Arke, Moses message to Pharaoh, Davids fighing against Goliath, our Sauiour Christs passion, & our profecition, haue all their severall rewards and promises annexed to them, so hath diligence:* for it cannot be, that the same vertue

tus which blesseth mankind with so many benefits, but that also it should receive many commodities for them. First (*Salomon saith*) *The diligent hand shall beare rule*; Verily, there is none of vs all, but still retaine both an Image of honout, and an aspiring to Gouernement, for God made not vs for seruile & base slauery, but to beare rule ouer the creatures of the world. By diligence we haue already shewed how many Emperours and Kings haue beene aduanced from mean estate, and now I will adde a fewe moe. The Kings of *Hungary* were derived from *Lechus* the second, who was a Husbandman, and by a deuine demonstration, taken from the Plough to bee the Virgin-Queenes Husband; in remembrance whereof, he caused his wooden soles or shooes to be reserved in

in his Castle for all posteritie to remember, how, and in what sort he came first into the Court. All the worlde knoweth that the Bishopricke of Metz is one of the greatest of Christendome, the Bishop beeing a Soueraigne, and a Prince *Elector*, the seate which Princes and great Lordes haue sought after for their sonnes. We read of one of their woorthiest Bishops called * *Villegeus*, who was but a Basket-makers sonne, yet would hee haue the Badges of his Fathers occupation to remaine in his Pallace, aswell to make other studious, whereby they might come to honor, as also to put him in minde of his meane descent.

Centur. II.
In his
Chappell,
where none
came but
the Emper-
or, & him-
self, he cau-
sed to bee
written,
Villegeus
*poteris for-
tuna est
memor, &
qui nunc se
confidera.*

9 The Gracians saide, *Pomos eucleias Pater*, Labour was the Father of Honour, for the blessing of God doth so follow it, that ma-

ny

ny mœ are made honourable by diligence, then by Birth, witness all the *Romaines*, who raised their Commonwealth, and stoode not vpon termes of blood (although it be honourable) some of them were ferched from the Plow, some from other meane places; then Vertues gaue Titles, nowe Titles sell Vertues. *Cicero, Fabius, Quintius*, and other, Witnesse these thinges, When *Demosthenes* was asked how hee came to that excellent facility of speaking, so as hee led his Auditory to what part he pleased, being the glory of the *Greekes*, and an honour to himselfe, hee gaue this aunswere; that by spending more Oyle then Wine, hee came to that habit of perfect speaking; Meaning, that he was in his study, writing and reading by his Lamp, when other were at the Tauerne,

or in their banquites eating and drinking ; soft beddes, and much learning are hardly gotten together, good cheere and painefull diligence are sildome matched together, therefore as *Lazarus* his sorrowes went before his ioyes, & *Dives* his ioyes before his sorrowes, so Humility and Labour go before honour, and Honour abused and taken before the time, is seconded with shame, misery, and (peradventure) hell.

10 Againe, another commodity wee receiue by labour and diligence, is the comfort of a good heart, when we must sit downe in age, and can worke no longer : for the night of age commeth, when we cannot worke, and therefore if a good Conscience bee any thing vnto vs, and we know any thing of our selues, then may we with Authority

thority reprooue the ydlenesse of other, and repeate (without boasting) with glory and praise our owne practise: whereby posterity and the younger will admire vs, and praise vs, and Noble Spirites, (whereof there bee some in euerie age) will by our example be provoked to do the like. But if wee remaine in ydlenesse and sluggishnesse, what ariseth in our mindes, but filthy Lusts, impure thoughts, abominable actions, such as wee read were in the *Sodomites*. Be not deceived, a little cranny letteth the winde into the house, and a little leake ouer-turneth and drowneth a great Ship; even so, a little ydlenesse suffreth Sathanes Wind and Water, to enter into the soule to the eternall perdition thereof.

ix By all this we may see the commodities of diligence, both as
it

it is in it owne Nature, and as it is also in the contrary. And indeed, wee may vrge this second a little further, to the shame of Drones, sluggards, and ydle persons; God doth worthily punnish them, so as they are not like to other mē, their hands and faces spotted or stained like the greene sicknesse, and their bellies either blowne vp like *Eglons* with fat, or (deserued hunger following them)lanke and flat downe like the bladder that is pricked. Nothing runneth in their minde but the Torment of labour, from that they post as fast as *Moses* from his rod, when it was turned into a Serpent, crying out against those that prouoke them, as the Devils against our Sauiour, *Why art thou come to torment us before our time,* Yea, labour grieveth them so much, as they watch late, because they

they will not put off their clothes, and lye long in bed, because they are loath to take the paines to put them on againe. *The sluggard* (saith *Salomon*) when he turneth himselfe, maketh a moyse like a Cart-wheeple: Why? Because he is not liquored with the Oyle of labour and diligence, he is euer murmuring and complaining: In Summer, hee complaines of long dayes, and tri- fleteth them away at the Market, or at the Ale-house, or at other mens shoppes, or sleepeth after euery Meale, or doth nothing but aske for newes. He is at defiance with his owne house and Lands, so long as there is a meeting or assembly a-broad, either at Bowling, Shoo- ting, Drinking, or other vaine occasions; beeing happy in nothing so much (to his owne conscience) as that such company and occasi-

H on

on driueth his businesse out of his head. After meat, if pleasure call him not away, he goeth to sleepe, and if the Sabbath come, that hee must bee forced to his Monthly day, yet shall Prayers be first halfe done, and the residue he passeth ouer with desires that they were ended, and like a merry Souldier whome I knew taken by the enemy, and led from Tree to Tree to be executed, was wont to say, that when he had escaped one Tree, he thought long till he had also escaped another.

12 Well, as riches and honour are the end of labour & diligence, so is pouerty the end of ydlenesse, and such a pouerty as is lesse aithamed to steale, then to begge, for his inward guilt of vngodly liberty taketh away from him the boldnes to aske for Gods sake, and biddeth him

him be his owne Cartier, to want nothing till he come to the Goale among his fellowes. But woe bee to them that bring not vppe their Children to some honest and diligent labour, they spoile them in their youth, dooing them more harme for want of seauen yeares Apprentiship, then they doe them good by an hundred pound a year Land. For *ease slayeth the foolish, and the prosperity of fooles destroyeth them.* W o worth them also, that get, and gaine, and take, and receiue from other mens labors, not giuing them good words for their benefits, nor euer opening their mouth for their large allowances, either in the Church, or at the Bar, yea, both in the Church, and at the Barre: sometimes *Demosthenes* coynancy (not squinancy) stopping their mouthes, as if their

throats were sore : sore indeede of a Pestilence neuer to bee cured. Sometimes, possessed of a dumbe and deafe deuill, whome they will not suffer to be cast out, least their Consciences should rend them at his departure. These are they which giue vnto Phisitians a groat, vnto their Counsellers smoke, vnto their Flatterers a pound, vnto their Minions & Harlots a talent, vnto Diuines and Preachers, a halfe penny of custome.

To conclude, let vs all beware of negligence, and not onely crie out against it, as the souldiers did of Warre in the time of *Vitellius*, when one had in the warres slaine his own Father, yet did euery man continue the warres : and so while we dislike ydlenesse, we nourish & maintaine it ; but let the Sonne of God bee your example, not in his Miracles,

Miracles, but in his labours, that when death or he calleth for you, it may find you working, or praying, or Meditating, or hearing, or Counselling, or perswading, or resisting euill, or but saying this will I do, if the Lord Iesus giue me life and leaue; that the fruites of your labours, like the coat of *Tabitha*, may remaine when you are dead and gone.

H 3

The

*The third Sermon.*

Ou haue hearde in the first Sermon, I taught you to bee wise; in the second, to be diligent; now in the third, I must exhort you to the Christian care of your owne e-
states and goodes; both in their parts, and in their Uses, as they are comprised in my Text. First, for your Cattle (for good men are mercifull to their Beastes) prouide for them *Hay and Graffe*. Second-
ly,

ly, for your selues, *Corme*, signified by *the bearbes of the Mountaine*, (for in *Israel* they sow vpō mountaines). and Mony out of *the price of the Goats*. Thirdly, for your seruants, meat, and Milke. And lastly, for you and them together, cloathing, out of the fleeces of your flocke. And of all these *Salomon biddeth vs, Know their states, and take heed to them*. Whether they liue with vs more familiarly in the house, or enclosure, or whether they are more forraign and wilde, signified vnder the name of *heards*. In this knowledge there are many sweet flowers, may profitable trees or *Plantes*, and many faire growing seedes. For to speake a little of knowledge in generall; without knowledge, wee never haue our selues, nor Almighty God. All are bound to know (except Children)

H 4 who

who cannot by their infancie of
yeares; and naturall fooles, who
cannot by priuation of naturall fa-
culties. The knowledge of God, is
both the cause of louing and inioy-
ing him: for, How can wee loue
him whom wee know not? And
how can we haue him whome wee
loue not? *The knowledge of God is*
the beginning of Wisdom, the know-
ledge of our selues is the fulnesse of
Charity. If we be ignorant of our
selues, that ignoraunce begetteth
Pride, if we be ignorant of God,
that ignorance draweth to *Despe-*
ration: for if we know not God, we
cannot hope in him; if wee know
not our selues, we cannot be hum-
ble, and then we cannot bee bles-
sed. By the knowledge of our selues
(saith Saint *Bernard*) wee Sowe in
teares, becausē we feele and see to
our sorrow, the defects of our Na-
ture.

ture. By the knowledge of God, we reape in ioy ; because, we feelc and see, and heare, the plenty and copiousnesse of his Redemption : therefore let vs go forth and carrie our seed weeping, that we may return with our sheaues ioying ; and both, for our knowledge, and for our Humility, neither with the *Pharisses*, let vs boast our selues aboue others, nor with the base multitude, be contented to bee like others. For, in giuing *Honor* (saith Saint *Paule*) *go one before another* ; that is, the rule of our Humility, to wish with *Martinus Turonensis*, that all our Vertues could bee concealed. And again, *Couer the best giftes*, there is the rule of knowledge ; the best giftes are the greatest knowledge, and the greatest knowledge, (if it be sanctified) maketh the best men. Difference of knowledge, maketh

Centur. II.

1 cor. 14. 31

maketh difference of men; and as *Dauids* grace and knowledge preferred him in the sight of God and *Samuel* before his Brethren (thogh he were lower in stature, and they taller and more personable men:) euen so, God delighteth not in mens legs, or strength, but in their heart and soules; The Angels are pictured, not great, but full of wings, and wee that are in the last part and end of the world, & therefore lesse in our marriage bed, then our Fathers in their Cradle, let vs flye about the worlde, about our calling, vpp to Heauen, with the wings of heauenly knowledge.

2 *Salomon* therefore commandeth, to bee diligent to knowe our Heards, & take heed to our flocks, for they signifie but one thing. Wherby hee meaneth, that wee should informe our selues, of al our possessions,

possessions, and not onely referre their care to our Balyffes and Stewards, who many times take more paines to get our Liueries & Badges, then to doe vs seruice and deserts. It is well obserued, that Almighty God hath giuen euery man a minde and a state equall, one fit, or at least fittet for another, and no man is so poore, but his estate, is big enough to occupie his mind, and set that on worke; for a little, with righteousnesse, will keepe an honest man in action. But if righteousnesse be absent, what is then the condition of such a person? Namely, to busie himselfe in other mens affaires, to talke of their liuings, of their stocke, of their pedigrees, of their sonnes and daughters, and seruants, and of the priuies of Corne and Merchandize, as if he had ten Characks at sea, when he

he hath neither Money to buy, nor
ware to sell away. This man is ne-
uer a stranger, but at home ; kno-
weth euery man, but himselfe ;
summes vp all mens reckoninges,
but his owne ; is euen with all ac-
counts, till he leaue himselfe, euen
nothing. From the roote of this
vanity, ariseth the ydle humour of
seeking after newes, in *Italy, Spaine,*
Fraunce, Turkey, Morocco, or the
Low-countries, and wanting good
matter, hee coyneth some of his
owne ; then he posteth to one Lord
or Ladyc, or other great person,
(but of meane intelligence) and
there hee venteth the winde in his
braine. Such is the nature of mans
minde (my beloued) as is the Na-
ture of good ground, if you Till &
Sowe it, will it not bring foorth
good fruits ? But if you Till it not,
and let it alone vnoccupied, will it
not

not bring forth weedes or Grasse? Euen so, our mindes sowed with knowledge of good discipline, yeeldeth a happy haruest of honest faculties; but let alone, and not filled with some better matter, becommeth stuffed with the wind of vain humours, lying Tales, credulous lies, and vnprofitable discourse. From hence also it commeth, that men haue leisure to sowe debate, by immagining faults, where none are, and discouering imperfections and follies of other men, which lying hid in secret, were better buried and forgotten, then remembred. For what cometh of it, but shame to our Countreymen, contentions in the Law, troubling of the seates of judgement, hatred and diuision among honest families, exhausting of Treasure, and setting the soule either wide open (by malice) to the

the deuill, or closed vp, by shaking off grace and shame. This is the fruite of them that are ignorant of their owne estates, and yet be turbulent discerners of other men; & the best is, the world payeth them well againe. For, if they haue as many Maisters, as they haue hearters, euery one payeth him with hatred, reuilings, and reproaches; so as hee laboureth without fruite, *Sowing the winde, and reaping the Whirle-wind*, discouereth, without thankes; speaketh, without credit; eateth, without welcome; liueth, without reputation or loue; dieth, without teares or pitty; sauing, it is pitty such wretches treade vpon Gods deare earth.

2 But you (beloued) which either heare this, or heare of this, binde and buckle your selues to knowledge, if it were possible, of euery

euery thing, Art, Trade, and Occupation; but especially, of your estates, without which, a Christian is vnlike to God, and shameth his profession, which crediteth other men, where onely he shoulde belieue himselfe. You haue but two things in your estate to looke into, your soules, and your Temporalties: do in the one as you do in the other. I read of one *Pomponianus a Mantuan*, that he was in secret accused for denying the soule, and at last (as all secret faults shall bee reuealed) it came into the light, and hee was called into Iudgement for it. His Judges demanded of him, whether hee did belieue hee had a soule or no; hee answered Negatively, hee did not: whereat his enemies and accusers rejoyced, his graue Judges reprooved him sharply, and gaue sentence vpon him.

The

The Prisoner meruailed, and told them they were too hasty, for (said he) do you believe you haue souls? Yea, said they al, and accuse them that do not. But said he, do you no more then beleue it: saide they, that is sufficient: then saith he, *Non credosed scio.* I do not only believe it as a thing absent; but, *I knowe I haue a soule*, and faith, giues place to knowledge. So my beloued, do not onely beleue you haue Leases, and Lands, and Friendes, and Cattle, and goods, and Soules, but know it: it is better to know, then to beleue it. Heauenly thinges I must believe, till I may know, but earthly thinges I must know, or else I cannot believe. I will loue my Seruaunt for his obedience, but I will not believe or trust him for all my state. Know your selues to be rich, and doe not onely beleue it: know

know your selues to be Christians, and do not onely beleue it : know your selues to be in the way to heauen, for if you doe but beleue it, you are deceiuued : Knowe your selues to haue Hope, Faith, and Chasity ; report and opinion are many times false. Faith is the beginning of life eternal, knowledge is the perfection and complement. Faith goeth before, (as Grammar before other Arts) or as the scholler belieueth his Master, but knowledge commeth after, and cyther confuteth or confirmeth the Masters precepts.

4 There be causes, there be effects, there be contraries to Faith, all which knowne and discerned, doe no onely confirme Faith, but transport, and transforme it into knowledge : and true faith will never cease, til it come to knowledge,

I as

as true loue is not at quiet, till it haue the seale of Mariage, because it traineth to experience, and experience testeth in knowing. The triall of many thinges begetteth Wisedome, and Wisedome the better part of experience, maketh triall of euill thinges (yet without sinne) and keepeth that which is good. It was the fault of *Hieron* his wife, that hauing neuer kissed man (except her Husband) thought that every mans breath did smel as ill as her husbandes: whereby her husband blamed her, and shee was not thought careful inough of him. Vntill, and vnlesse we know what difference is betwixt a *Jewes* faith, a *Turkes* faith, an *Anabaptists* faith, and a true Christian faith: none at all, in respect of the forme, but the matter, the efficient, and the ende of beleeving, which is not discerned

ned without knowledge. I call the forme of beleueing, not the essence of a true Faith, which is a worde impropriated to Diuinity, but the beeing of faith, in the mindes Mortall and Naturall Vertues. Wherfore out of a good doctrine ariseth a good faith; not on the contrary, and out of good Doctrine and Faith, a sound knowledge, defending, maintaining, and perswading both.

This is that knowledge, that *Salomon saith, is better then Golde and Silver*, and is not therefore to bee misliked, because it is not alway honoured and had in reputation. *I haue seene (saith the Preacher) an euil under the Sunne, The race is not always to the swift, the victory to the strong, nor breade to men of knowledge.* What then? God humblete is not alway so respected as hee ought,

Ecc. 9, 11.

ought, shall not wee therefore regard him as much, as if al the world did agnize him? Bread (then which nothing is more needfull to mankinde) yet is not alway respected of wanton and full-fed Children; shall the hungry therefore cast it away? God forbid, no more let honourable Science and Knowledge loose her reputation, because some indiscreete Fooles, haue set her in the last, least, and lowest place.

5 God himselfe is a God of knowledge, & next to God, men are the Professors and Students of knowledge, for euuen the Angels by the church, are informed in the secrets of our Redemption. A man without knowledge, hath no God but himself, no heauen but this world, and in this (through ignorance, of the world to come) they craue a large improuement of their euill daies,

daies, feeling no other loue, or hatred, or feare, or care, or sorrowe, or wounds, or conscience ; For, as men first sinne, and do not care, by a long & inueterate custome, they sinne, and doe not knowe. From hence men fall into a Reprobate minde, hauing no good thing in them, like Beastes they are guided by appetite, like him that had a thousand Cookes, and a thousand Faulconers. Reason, which should rule, is made of the Ladye the Hand-maide, and so the yssue of their minds is like *Ismael*, a bastard, and a Bondage-generation ; from which sildom commeth any good. Religion, the Daughter of God & the Church, and the first borne in Paradice ; yea, in Heauen, is clapp'd vp into some stinking Dung-on, thorough which, passeth the sincke of all our beastly pleasures,

and that which shoulde haue the highest, and the most honourable room in our house of clay (too base for such a Ghost) is thrust behinde the Stables of great Horses, the Mewes of Hawkes, the Potters lodge, yea the Scullery of the most seruile Offices, and where she most loueth to be (like the Hebrew servant) shee is boared thorough the eare, and hath many wronges and brands of disgrace ; still a Seruant, that should bee a Commaunder. Their rule to belieue is their sence, except they see (with *Thomas*) they will never beleue, and yet all the sences being filled, they are not ouercome, so easie is it to shew the reasons of Diuinity, and so harde to perswade. In error, many (like our late Apostataes) are first perswaded, and then instructed, but in Religion and Faith, after so much

as

as sence it selfe cryeth hoe, yet instruction can worke no perswasion, as though some *Ephialtes* overlay their breasts.

6 From hence also it commeth, that *Adams* sinne is layed vpon God, because he suffered and permitted it, therefore he decreed and acted it : and whatsoeuer other euill is committed in the worlde, he must be made the Authour thereof: so strangely rangeth ignorance and want of Knowledge, being not able to discerne betwixt permission and action, betwixt the action, and the euill, that like a Birde in a net, the more it striueth, the faster it is hampered, and the higher goeth the sin. Then Fortune or good lucke is made their *Goddesse*, attributing whatsoeuer they haue, eyther to chaunce, or to themselues ; with the wicked in the Prophet,

I 4 they

they Sacrifice to their net, or else to their Armes, to their Horses, to their experience, to their wit: but if successe faile, and the yssue aunswere not the expectation, then they curse themselves, or open their mouth against Heauen, or accuse Fortune, or peraduenture lay load vpon the Deuile, and wel they may, for they ride him to Hell, as a Thiefe in a Cart to the gallowes. The Prophet saith, *He which is afflicte^d, shall run hether and thether, and when he is angry, bee shall curse his Gods, and the Kings.* They giue ouer praying in such cases, *Propter hoc malum (saith Tully) orarem deos, at h̄i renuntiarunt orationibus meis.* For this euill I would pray to the Gods, but they haue renounced al my Prayers. That admired Tacitus hath this blasphemy. *Numquam maiores cedes Pop. Rom. &c.* The people

Essay 8, 21.

people of *Rome* neuer indured more slaughter, whereby it was prooued, that the Gods are not so watchfull for our health and safegard, as they bee for our punnishment and reuenge. That wise *Lis-
sy* alſo ſpeaking of a doleful yeare; ſaith, that for Plagues, Famines, and ſedition, neuer the like befell them, and if (ſaide hee) forraigne enemies had not beene wanting, *Vix ope deorum omnium sustentata
foret Resp.* Scarce all the Gods could haue ſupported our estate or com- men wealth. It is hard, yea almost impossible, for men without the knowledge of God, to ſtand in affliction if it be not ſudden, but lin- geting. Wicked men are worſt in long ſorrowes, and beſt in ſudden: good men bee worſt in ſudden, (as *Manaoth*, *Daniel*, and *Saint John*) and beſt in long miseries, and continuall

ſt. 15.
Dan. 10, 2
Reuel. 1, 17

continued calamities. *Titus* another *Deny-God* among the Heathen, when hee saw that hee must dye in his youth, (after he had bin Emperor but two yeares) he cried out against the heauens for their small regard of his life. Wicked & ignorant men (if they haue any spirits) are like Tygers, who hearing a Drumme, bite and teare off their own flesh; so these in great terrors and evils, are at their wittes ende. When their Conscience byteth them, then they seeke out false remedies, more hurtfull then assured perils; Namely, the companie of good fellowes, and Muscall merimentes, as though sin were sent to affliet them, to helpe the Tauerne, Alehouse or Minstrell: but so also they bewray their folly and want of skill, for their last recourse is vnto G O D, when they haue tryed all

all other meanes, and then they neither speed well, nor do well, because they doe it late, too late, beginning at the wrong end, all is out of course, and lost; yea, with their own wiles they commit fornication, and poyson themselves with their owne meate. There is not one Vertue or grace of God, which they cannot Nicke-name, nor a fault so foule, which they wil not blauch ouer with some defence: and if at any time it droppe into them to heare a Sermon, it is for the phrase, or some sinister respect, goodnesse being a stranger, and scornefulness an ordinarie companion with them. They haue learned nothing of God, but to sweare by him, and that rashly, falsely, and presumptuously; for to reprooue them (neuer so gently) for the same, is to take a Kid from

a Beare, and a Lambe from a Lyon, and a Wolfe by the eates. They haue no care for their soules, no more then for Beggers by the High-way, whom they neither desire to heare, to remember, to receive. They loue none but them-selues, and care not vpon whom they treade, nor whome they disgrace, to bee a foundation to their rising. I would they loued them-selues in the Nature of true loue, for such loue is like the Mothers loue to her Childe, a loue to preserue, but their loue is like the hungry mans loue to his meate, a loue to consume. To conclude, from hence it commeth, that they never thinke of death with patience, and feare it more then hell, because they are not so throughly perswaded of hell, as they be of death, and in one word, I may describe them by

by the Psalme, *The wayes of GOD they have not knowne, and there is no feare of God before their eyes.*

7 Thus, and this haue I spoken of knowledge, as it is a vertue Mortall, and *Theological*; now it is varied in my Text, by these words, *And take heed to thy Heards*, which afterwarde are also deuided into Hay, Corne, Cattell, and seruants, that euery one of these may be pre-serued in Vse, Office, Life. So our Flockes and Heards are our Families, our Cattell, our charges Pastorall, and Magisteriall, kingdoms to Kinges, Monarchies to Emperors, Counties to Sheriffes, offices to Officers, euery Seruant & maid haue their Flockes, their Heards. Hee that worketh by the day, or that is hyred for a yeare, or is apprentice till a *Jubilee*; whether hee follow the Flockes and Ewes with young.

young, as *David* did, or the Plowe and Oxen as *Elisba* did, or the wars as *Joab* and *Abner* did, or attend on their Maister as the *Centurions* seruant did, or on their Lady & Mistris, as the Maids of *Esther* did, or Fish in the Sea, as the sonnes of *Zebedee*, or walke on Meslages on the Land, as the Seruant of *Abraham*; and to conclude, whether they be set ouer all as Baliffes and Stewards, or ouer the Hay, or ouer the Corne, or ouer the Cattle, or ouer the Men and Maid-servuants, they haue their Flocks, & Heards, and charges, which they must know, and take heed vnto, for seruice is no inheritance, and badges of Lords and great men, are neyther to maintaine vs, or defend vs in ill. These are the thinges that make a man, that make him perfect, in as perfect manner as may be.

bee, if they be found in the way of righteousness, such seruants shall diuide the inheritance among brethren, and men of this quality, shal stand before Princes.

8 There is nothing more commendable in a man, then often-times to visit, view & review their possessions, take special consideration of their meanest vtensiles, so shall they see how they are kept & preserued, which of them must be altered, which nourished, which continued, which remoued, which standeth in the stable, and which is fallen into the ditch. Our Cattell are not free from our care on the Sabbath day. *Which of you* (saith our Sauiour) *shall have an Oxe, or an Asse, fall into the ditch on the Sabbath day, and shall not help him out. And which of you doth not loose his Oxe or his Asse to water on the Sabbath*

Luke 14.

baoth day. By which we see our bleſſed Sauiour giue allowance to this labour, arising both out of neceſſity and mercy, which two onely eaſes, giue diſpenſation to ciuill and base ſeruices on the Sabbath day, which workes elſe were vnlawfull and iſſufferable in true Diuinitie. Yea, in the Law wee are bounde, not onely to regard our owne cattle, but our Neighbours, yea, our enemis, *and to bring home his Oxen or Asse that goeth astray, to restore the pledge, to restore that wee find to the true owner,* (if we can come to the knowledge of him.) Such care hath almighty God of euery mans particular, as that they which follow not this order, corrupt his ordinaunce, alter his prouidence, chaunge the Diuine property of thofe things they lose negligently, or retaine vniuſtly, and ſhall pay moſt

Exod. 23, 4

most deerly for vsurpation of that, which God in triall (not in right) hath giuen into their handes. Againe, if we often looke not to our estates (I meane such as are house-holders) how can we knowe what to giue according to our proportion, or what store to keepe, after our allowance? we may giue that we cannot spare, and must go buy else where, which is folly, we may keep that we cannot spend, & that is misery and wretchednesse; our Granaries shall be empty or fustie, without our knowledge, our wardrobes void of store of Houshold, our Armiouries without weapons, our Sellers without drink or wine, which il besemeth a Housholder, a Man, much lessc a Christian, to whome God hath giuen state and liuing, and a family, for *He* (sayth S. Paule) *that provideth not things honest*

1. Tim. 5,3

honest before hande for his owne Family, is worse then an Infidell.

¶ The charge of this life, is food, raiment, and friends; care first to prouide these, then to vse them. Wee reade that *Joseph* was ordained and honoured of Almighty GOD, with the second dignity in the kingdome of *Egypt*, (after hee was drawne out of prison) for the prouision of Corne and Victuall; yea, for this his Father & Brethren gaue reuerence vnto him. Lo, an excellent dignity of houf-keeping, and prouidence for to feede them whom the Lord hath sent into the Worlde, among whom are his Church, that must not want when the Lyons lacke and suffer hunger. Every Family hath its children, in whose name, bloud, and estate, it confisteth; their enlargement and continuance standeth vpon the wifc

wise administration of Housholde affaires, as well to keep that which is already gained, as to gaine that which is desired. Saint *Paul* would not haue a Byshop or Deacon to be chosen, but by this Touch-stone of experience, how they had ordered and guided their Housholdes ; for no man can euer serue or rule well the Church of God, that hath not well behaued himselfe in the Domesticall and econometrical life. The wise *Cato* woulde haue the Housholder, *Prouidere familiæ instituta, cibos & medicinam*, to prouide first for the maners, secondly, for the maintenance ; and lastly, for the Medicine of their Families in the time of sicknesse. What is meat and large allowance of fare and dyet to our seruants, without good and Diuine maners ? What are Diuine & good maners, with-

out maintenance? What are both of them without health? And what is it to liue in such a family, where neither God is feared, nor the labours of good seruantes regarded in time of sicknesse? Surely, let no man trust that Maister that forgetteth scauen, or but one yeares seruice, for one monethes sickenesse. A vile Nature or Prodigality, or worse, is the cause heereof. Be studious therefore of your familie's good, and with *Salomons Mother*, *Secke Wooll and Flaxe*, and labour cheerefully with the hands. Be like a Merchants ship, to bring foode from farre. Rise early while it is Night, give your portion to the Housholde, and the ordinary to the Maides. Put the hande to the Wheele, and your Armes to the poore and needy. Consider Fields, and Carpets, & fine Linnen, and Garments, and buy them, so shall

shall honour bee your cloathing, and
you shall reioyce in your latter dayes.

But yet remember in all your labours, that Almighty God be not forgotten, for it is in vaine saith David, to rise early, & eat the bread of carefulnesse, going late to bed, except the Lord giue rest to his beloved.

You may with *Elisha* Plow in the field, and follow the Oxen, but if *Eliahs Mantle* bee cast vpon you, you must forsake the Plough, and follow the Prophets. Our sermons are like his Mantle, and they call you to heauen, as that did *Elisha*, to be a Prophet. *Matthew* may sit in his *Publicans Office*, but if our Saviour call him away, *Hee must arise and follow him*. All Trades of life are but Hand-maids to Religion, therefore vaine are they which forsake the Mistresses, (which is *Godlinesse*) her Table and Parlour,

Psal 137. 2.

which is the Temple, for the Maidens webs, and Worke-houses of lesse value and estimation.

10. How shall they bee able to looke almighty God in the face, which either feeling wealth comming vpon them, or els in an ouer-carefull desire, to bee rich, and accounted laborious, forsake the Churches and Altars of the Lord, sildome visiting the holy Communion, as a day-feast; sildome comming to the Churc[h], as a Market, wherein there is nothing gotten; and as sildome trouble vppe their priuate Prayers, without Devotion, Understanding, or Diligence; Oh, I say, what account shal they give vnto the Lorde, for this drousie & Lethargical negligencie in their soules cases. Al their care is for the shoo, none for the foote; all for the Hat and Feather, none for

for the head ; all for the Badge on
the sleeve, none for the Wages in
the purse ; all for the body, that bo-
dy and soule are both lost. It is a
comely thing to see a ship rigg'd,
and with spread sailes floating on
the Waters, obseruing also, how
one is at the Sterne, another at the
top, and euery man in his place,
(the winds moouing withall) so it
will continue in order and sayle
surely; but if either Pilot or Steers-
man bee wanting, or other Marri-
ner, the Winds wil soone rend the
sayles, and the Shippe split against
the rockes : eu'en so, it is a goodly
thing, and a toyall, to see a Man
sayling to heauen, hauing vnder
him the earthly Waters, (though
inconstant) aboue him the windes
of heauen : if hee want not in him,
Reason, vnderstanding, Religion,
and Grace, which are the Mariners

that row and waft our soules to the eternall kingdom. It is good therefore to lay hold on this, and not to forget that, *For what shall it aduantage a man, to win the whole world, and loose his owne soule.*

II. Now, I returne againe to the carefull Housholder, who must looke to euery part of his possession, as it is in my text, Hay, graine, Cattle and Seruants; yea, although he weare the Crowne. It was an excellent saying of *Alphonsus*, a King of Spaine: *Principis inane nomen nisi habet in arario*, the name of a king or Prince is an idle thing, if he haue not a Treasury to maintain it. The Crowne is maintained by diligence, by the Plow, and the Common-wealth flourisheth vnder the same. I will not, nor may I meddle with Princes; but I say, that the name of a Housholder is

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an ydle thing without a storehoule
more or lesse, according to the
proportion of the family more or
lesse. The kingdome of heauen is
likened to such a store-house, out
of which the Lordes Family is re-
plenished with things new & old.
The Lorde hath his Apple Trees,
and Orchards, and Sellers, as hee
telleth his Church; to teach vs, that
store is no sore, but sorrow com-
meth by the default therof. When
God himselfe made the world, he
made man last of all, hauing first
prouided all other things for him:
as the world roofed with the Hea-
uens, and floored with the greene
Graffie earth, stored with all fruits,
incessantly and successsively grow-
ing one after other. The Starres
being his lightes, the Creatures of
all sorts being Seruantes and Tri-
butaries to him, the Angels of hea-
uen

Luke 12.

Cant. 2, 5.

Gen. 8. 22

uen his assur'd friends, waiting on
his safety, & euery bird singing me-
lody to his prosperity; so did the
great housholder prouide for man
euен before he was made; so hath
he continued his store working hi-
therto, *And seede time, & harvest.*
cold and heat, Winter & summer, day
and night, hath not ceased, but shal re-
main as long as the earth shal endure.
So must wise *Housholders* prouide
aforehand, things honest; euен be-
fore mariage, Meat and houses, &
clothing, & before children, as the
mother doth the swadling cloaths.
That out of the heards he may with
Abraham fetch a Lambe or a Kid,
or an Oxe: out of the Pastry with
Sara, fetch the Meale for the bread
of strangers. It is not good to want
store and prouision at hande, the
Venison is best in the Parke, and
the Cattle in our owne, and not
in

in others mens heards. Whē *Isaac* would haue Venison, becaule it ran wilde, *Esau* was long in taking it, & so *Jacob* came in the meane time with the tame Kid(a thing in store, and at hande) and got away the blessing. Euen so, when necessaries are then to bee sought, when they should be vsed, it preventeth both the thankes, and the benefit, and store bringeth both: for *Jacobs* Venison (though not true) had both the blessing, and the thankes. Store at hand, is like friendes at hande, whereof *Salomon* saith, *A friend at hand, is better then a brother a great way off*. The ancient *Egyptians* were wōt to hang or paint at their doors a *Vulture* Ving, in token of their Gentry. The *Romans*, the Spears, Shields, Swords, and warlike weapons, which their Antecessors had gotten by their prouesse: & these things,

Alex. ab
Alex.

things (though at the doores) yet no man durst remoue or make away. Thus did they for their Honour, let vs doe as much for our houses and Families, and let not there bee among vs any that keepeth not his parents Lands, goods, Armes, Cattle, and Vertue, that as we are known by their names, so wee may bee by their Landes, Honours, Prowesse, Frugality, & all other workes of Faith, Hope, and Charity.

12. Thus haue I briefly spoken of the Houisholde care to get and keepe. Now of the last part of the Houisholder, or houisekeeping, which is his mercy in spending, & liberality in giuing foorth. That which was first called his charge, *Flocke and Heards*, he now calleth his *Family and Maidens*, which must be fedde and cloathed. Whereby,

by, is first to be noted, that all the care we have spoken of, is to giue, to bestow, to spend, to distribute, and feed others. Hee which is the Seruant of riches, doth keepe, and get them like a Seruaunt, but hee which is the Lorde and Maister of them, doth giue and dispose them like a Maister; nothing proueth a man so much the owner of his wealth, as the vse and bestowing of it; nothing sheweth him so much a base seruant of wealth and riches, as the hoording vppe, and keeping it close from the sight of the world. Now, the seruant doth keepe them, as Seruantes do their Maisters goods; and he which is a Seruant of riches, is not a Seruant of Iesus Christ. Beware of this wretched getting of goods to keep them, & not to spend them: God, Nature, Men, Beasts, and all good creatures,

Psal. 50, 13

Psa. 145, 15

Act. 20 35.

2 Tim. 6, 17

James 5, 3.

Luke 12, 15

Micah 6, 8.

Luke 12, 20

creatures, confute and denie this. G O D , for he which is infinite in wealth, giueth all in this worlde; *He eateth not of our Flockes or folds, or of Beasts that run wild on the hills,* he therfore commandeth the earth to feede man, *For hee openeth his hand, & filleth al living things with his blessing,* hee saith, *It is a more blessed thing to giue, then to receive.* He chargeth the rich in this world to be ready to distribute. He threatneth that the rust of the Golde and Silver layed vp, shall consume and torment the soules of them that hoarde. Hee telleth that no mans life standeth in the things it possesseth: *Hee sheweth thee o man what is good;* Namely, *to do Justice, and loue Mercie.* And to conclude, *Him hee stiled a Foole,* which having plenty of Corne, more then his Barnes could hold, would rather builde greater Barnes (to keepe it)

is) then giue away the superfluous surplusage to the poore and ne-
dy, *o Foole, this night they will fetch
away thy soule from thee, then whose
shall all these goods, and Bagges, and
Obligations bee?* Surely, If you say
your Childrens; what comfort is
it to a Father in hell to remember
the intollerable Torments he there
indureth, for getting and keeping
that wealth vniustly, without shew-
ing pitty to other, which now his
Sonnes and Daughters reuell in
with all earthly pleasures. I tel you
such earthly pleasures haue a bitter
end; but such Torments haue no
end: For although they aske but a
droppe of water, yet they are not
heard, because they haue not heard
them that begged, or woulde haue
borrowed of them in need.

13 Nature also is an enemy to
this wretchednesse, to this Cou-
tousnesse,

*Ideo rogans
dives non
exauditur in
tormentis.
quia rogans
tenui pauperes
non ex-
audierunt in
terris. Aug.*

tousnesse, she loueth to multiply, and to increase, if she haue Milke in her breastes, shew knoweth that (like Riches it will rot) therefore with it she feedeth other. The trees that are laden with fruit, bear them but till they are ripe, and then if they be not taken off, they let them fall. How glad are the fields when they are covered *Latis segetibus*, with smiling Graine, and yet they hasten to the haruest (as the Pigion to her breeding) that being rid of one crop, may be Plowed for another. The sheepe wearied with his fleece, inviteth by a panting necessity, the Shepheard and Shearer to take it off. The seede would bee sowne, the Gardens would be gathered, the Sea would bee Fished, the Heauens keepe not their influence, but send it downe among vs. Why then shoulde men get goods to

to keepe them, and yet *Riches endure not alway, nor the Crown from generation to generation.* Are they not the sonnes of Nature? Why degenerate they? What Tygers Milke haue they sucked? What Cockatrice hath hatched them, who corrupteth all that shee toucheth? Let Nature teach them (if they will not learne of such a Mother) who as *Boetius* saith, *Dat cuique quod conuenit, & me inter eum, laboras*, giueth to euery thing, convenient, & laboureth that nothing perish: but these let their money perish, their woods rot, the moths eat their garments, which might be giuen away, and the Dogs and Swine, that good meate which would maintaine the children. The wals haue their Gold layed vpon dumbe pictures, and *Heathen* mens shape are well cloathed by them,

*De consol.
lib. 2.*

L and

and set forth in counterfaites, but nothing commeth from them, for the generall good, but (as it were) by force of Armes.

14 Men also, I meane the generall and Vniuersall inclination of mankind, is against the keeping of goods in priuate without some vse. They keepe (saith one) for feare of wanr, and yet they want the vse of that they keepe. Behold a iust iudgement of God, *ut semper indigent, qui semper timet indigentiam*, They alway want, which are alway in feare of want. The two *Persian* Princes had two Titles giuen them by their people, to signifie their good and ill. *Cyrus* they called *Patrestrum*, a Father, because hee gaue them riches, and layed vp, but for their necessaries; and *Darius*, they called *Negotiator*, a Merchant, whose study is to gaine, or not to lay

Pat. Rensis.

Lonicerus.

lay out. *Valerius.* *Auaritia indagatrix* *lucrorum* *aindissima vorago,*
ne que habendo fructu *felix, sed cu-*
piditate quarendi, miserrima. *Con-*
citousneſſe, the ſearcher out of gain,
is a moſt greedy gulfe or ſwallow-
er, in keeping it is not happy, but
in ſeeking, it is moſt miſerable.

Valer. lib. 3

Tully ſaith, *Illis morbo qui perma-*
net in venis, & inheret in visceri-
bus, nec innaturatus enelli potest,
nomen eſt auaritia. That diſease is
 called Auarice, which runneth in
 the ſecret vaines, and cleaueth to
 the inward bowels, which if it bee
 inuerterate, can neuer bee pulled
 foorth. *Pythagoras.* Courteous men
 which haue riches, and do not vſe
 them, are like unto Orphanes and
 Wardes in their Nonage, which
 also haue houses and Landes, but
 cannot diſpoſe them. *Seneca* ſaith,
In opere pauca deſunt, auaritia omnia.

Tuscul.

L 2 Pouerty

In. Proh.

De cond.
huma.

Povertie wanteth some things, but
Covetousnesse wanteth all things,
and therefore the rich man that
hath goods & doeth not vse them,
doth never any thing well, except
in dying. So hee. Vnto all these, I
may adde the note of *Innocentius*.
For Covetousnesse, *Balaams* Ass
hurt his Maisters foote, and repro-
ued his rider. For Covetousnesse,
the people of *Israell* stoned *Achan*
in the valley of *Achor*, after he was
founde guilty of the Golden gar-
ment. By Covetousnesse *Abab*, was
Nabaoth put to death for the Vine-
yard. *Gehazi* got the leprosie tho-
rough Covetousnesse, when hee
abused *Naaman* in the Prophets
name. *Iudas* for Covetousnesse,
sold his Maister and hanged him-
selfe. *Ananias* and *Saphira* belyed
their Charity, and keeping backe
their portion (for they had sold
their

their Land and kept their sin) were stroken dead by the Lord. Believe it, the mercifull man never dyed ill death, the Couetous and parsimonious never happy death. Therefore away with this monster, which all men cry out agaist, and they which loue it most, are ashamed to confess it. Men are wont to desire wealth, pleasures, and Honours: of Wealth commeth euil things; of Pleasure, filthy thinges; of Honour vain things. For riches breed Couetousnesse and Auarice; Pleasures bring foorth Gluttonie and wantonnesse; Honour, norisheth Pride, and Vaine glory, and I tell you if you receive not the witnessse of men, the witnessse of God is greater.

15 Beasts & all creatures hate this parsimony, it is the royalty of the Lyon to eat but once of his

L 3 prey,

prey, the residue hee leaueth to other, and commeth not againe to it. The Elephantes are for that cause dispraised, because they hide their teeth fallen off, that no man, or other creature should find them. The Lizzarde, that knowing her vaine to congeale into a precious stone, couereth it in the sand, that it might not be discerned. Of what brood are these wicked men, whō no example of God, or Nature, or Men, or Beast can moue? They are surely some Satyres, or strange *Ethiopian* brood, or peraduenture sent by some of the earthly spirits, of whom the Coniurers say, They keepe the Treasures in the earth, that no man may vse them. Such sptridges are these, that is; Deuilles, but in other shapes, that onely keep goods from them, that would vse them better: let the world sink or

or swim, they get none from them, and if God were mony they would locke him vp, that none else might enjoy him. But *they that hanes bis worlds good, and see their Brother perish, how dwelleth the loue of God in them?* that is, there dwelleth no loue of God in them, and so out of God his loue I leave them.

16 But let mee not bee vnderstood, that I speake against all keeping and storing vp of money, and other things, as though it were vnlawfull to possesse any more prouision of meat, then for a meale ; of Money, then for a day ; of Garments then one, for one body, and so of the residue. God forbid, for so in time of necessity man should be vnprouided of helpe when hee shold vse it. God hath euert in store. There is no question of Corne and Cattle, but of Jewels, and money,

and such like. *Salomon* in my text, biddeth to look to the bee Goats, that they may be a price of the field. Money must be prouided against sicknesse, sure, enemies of our country, and for all other necessities. *Jacob* had money, which hee sent by his sonnes into *Egypt* for Corne, the first and second time. *Abraham* had Money, wherewithall hee bought the field of *Emor*. The Church had her store, *Act's 2.* and *5.* and therefore let no man thinkē it against conscience, to be alway prouided against wants: wherein the rule of *Socrates* was good (if it could bee followed) that a mans Treasure should neither be bigger nor lesser then his necessity. But because that cannot be knowne, it is good our store be more plentiful, so our charity be never the lesse. When *Iphi-crates* pitched his Tents in a little open

open field, and then beganne to trench and wall them, his General asked why he did so, and what hee feared? To whom hee answered, such a question became not a commander; *Ab undans cautela non nocet*, we can neuer bee enough secured against future perilles. King *Alexander* seeing one of his Souldiers going to sharpen his Dart whē all other were going to fight, cashiered him, and cast him out of the Army; saying, *Inutilis acie qui pararet armatunc cum ijs vtendum*. Hee was vnwoorthy of his army, who went then to prouide Armes, when hee was to vse them. Even like the foolish Virgins, which neither tooke Oyle sufficient, & when they had spent their store, gaue themselves to sleepe, till it was too late to prouide.

Plutarch.

Plutarch.

17 Let vs therefore keepe our honest

honest store : for thereby did *Abigail* mollifie the angry and displeased heart of *David*, when hee came against her husband *Nabal* : and if the present she brought him, had not beeene present and at hande, it had not failed, but they all had perished before so much coulde haue beeene prouided. Our Cofers must not be like the sealed bags, which *Alexius* left at *Ancona*, when hee had compounded the warres with the King of *Almanes*. For the Emperour *Comnenus* his Maister, who being to leaue Hostages of mony with the Citizens, hee by his Masters direction, secretly conuoyed away the Money, and lefte with them the empty, yet sealed trunkes and Boxes, bidding them keepe them safe, vntill they were by the Emperor required. But this deceit being discouered, fared ill with the Emperor,

Nestas.

Emperor; euen so, pouertie will not bee long hid, and then shame or sorrow will follow, vntil ruine, or else some strange and wofull laborious recovery of our estate. And so I will conclude, that seeing the Lorde maketh *both rich and poore*, let vs with care and Conscience, consecrate a Store-house of well-gotten wealth, as we doe relieve the well-descruing poore, for both shal meet before the Lorde together.

Prov. 22, 3

Now followeth a conclusion of all, which standeth in the amplifed distribution of the charge, who they be that must be looked vnto, who entertained and maintained, who to be prouided for, and so an end. Our *Flockes and Heardes, Family and Maydens*, are many in the figure, for I will allegorize them, as well as handle them literally.

18 And

18 And in the first place, the subiect of our Wisedome, Government, Wealth, and Mercie, seemeth to bee our Countrey, the common parent of vs all, which though it beare vs as the horse doeth the Rider, and as the oxen draught the Waine-man in his Cart, yet must it be directed and defended by vs. In it wee haue all our shares and inheritances ; of it, wee receive our liues and breath, and therefore for it we ought to apply our care and power. If wee forget *Jerusalem* (say the *Jewes* in *Babilon*) then let my right hand forget her cunning. *Jerusalem* was their countrey, *Babilon* their place of exile & banishment. Therefore sweete is the name of our Country, and better is the smoake thereof, then the fire of another, and the dust thereof, then the stones of a strange nation.

Psal. 137.

tion. *Nebemish* also, when hee heard that his Countries repayre was hindered, how did hee leaue his place before the King, and layed aside his Courtly garments, put on sack-cloath, and liued in Prayer and Fasting. Saint *Austen* in his old age, wrting of his Countrey, which then began to be spoiled by the *Arrian* and *Circumcellian* soldiers, and *Vandals*; saith, *Serio iam, ac frigescientibus membris, fernet animus desiderio patriæ*, now in my old age and coldnesse of all my limbs, yet my heart burneth for the desire of my Countrey. But wee are all prest, and ready to fight for our Countrey, and to grace it with the effusion of our blood; true it is, & no true English hart can do otherwise. But what availeth it to fight for our Country against strangers, while wee betray it to the Lorde?

What

Neh. 1, 4.

*Ang. ad
Nectar.*

What if we be ready to go against
Turke and *Popc*, with the Armes
of flesh and blood? while we haue
disarm'd our selues of *Praier*,
Faith, *Hope*, *Honesty*, *Tempe-
raunce*, *Humility*, and will not so
much as put on the head-peecce of
Saluation? But in steede thereof,
Blasphemy and *Swearing*, *Drunk-
kennesse* and *Voluptuousnesse*,
Stealing and *Deceiuing*, till the
Lande mourne, and bee no more
able to bearre vs. My heart blee-
deth to fore-thinke and see the ru-
ine and desolation of so many faire
Houses, goodly Townes, greene
Meddowes, and Corne-fields, for
the sinne and wickednesse of them
that possesse them. God hath mo
wayes to destroy vs then by one,
then by the straungers sworde, a-
gainst which onely wee are prouid-
ed (by the care and prouidence
of

of our Gouernors.) He can bring a fire from Heauen, as hee did on *Sodom*, or he can sweep away head and taile by the Pestilence, like vnto the Army of *Senacharib*, whereof (it consisting of almost two hundred thousand men) they died all in one night, except ten men. And *Constantinople*, Anno 760. was so dispeopled by a Pestilence, that the Emperor *Copronymus*, was faine to fetch men from other Countreyes to inhabite the houses, least they should fall down. Before the *Danes* coming into England, there were aboue forty thousand Churches, and in seauen battailes there were perished (well-nie) fiftie hundred thousand persons, & aboue twentie thousand Parishes & Churches decayed. I omit to speake of Famines and other means of our destruction, and I beseech you all, to loue

Isaiah 37.

Iers. lib. 4.
com.

Ranulphus
Polyclir.

lout their Countrey, and let not their posterity bee dispossesed by their crying sinnes, for the Prophet saith, *A fruitfyl Land is made barren for the sinnes of them that dwell therein.*

19 Your Wives and Husbandes are also your flocke, these must be taken heede vnto, for the married are like the Palmes, they are Males and Females, so they must bee planted one beside another; yea, the Boughes of the male must bee sometimes wreathed and put vpon the Female, or else it will not prosper, but mourne and pine away. So it is betwixt Man and wife, there must be more then sight of each other, for they are bone of each others bones, & Flesh of each others flesh. Flesh cut asunder, loo-
feth the vital powers and so dyeth, but vntited, growes together again, and

and so liueth. No Man, but hee
which is wise knoweth, what beede
to take or respect to bear to his Wife ;
For Christ doth thereby decipher
his loue to his Church. *So ought*
a Man to loue his Wife as Christ loued
his Church, who gaue himselfe
for it. Euerie one that is marryed
hath giuen away himselfe. *Sweet*
are the bandes of Wedlocke, yet they
are bandes and must restraine vs :
Bonum est coniugium tamen a iugo
tractum : Marriage is good, yet is
named from the yoake, according
to that, *Be not unequally yoked with*
Infidels. They which are yoaked
haue no power but to draw, those
which are marryed, haue no liber-
ty but to loue and looke to one an-
other. When *Darius* had lost his
Kingdomes, and Credit, and Ho-
nour, and Liberty, hee wept not
for all that: but when he heard tell

Ephe. 5.25

Ambr.

M that

that his Wifc was dead, then hee wept bitterly. So neare and deare are the minds of them that be ver- tuously married, that they cannot part without a thousand sorrowes. They are to each other a true Glasse, as is the face, so is it in the Glasse ; as is the Mans and Hus- bändes, so should bee the honest W̄iues; as is the louing W̄iues, so should bee the tender Husbandes. To conclude, *As the vine on the house toppe, so is the Wife*; The vine as it is of excellent vse, so it is wonderfull weake, and except the Gardiner support it, it will lye on the Earth and bear nothing. The wife must also be tended & supported, or else she cannot yeeld the Wine of comforte to make thee haue a glad heart. In euery Mans charge there are faultes to bee espied, no Man casteth away his flocke for one

Ps. 128,3

one sicknesse? No , if hee haue a thousand Sheepe , and nine hundred fall foule, yet leitteth the sick go, & keepeth the residue. Wives haue their faults and frailty , and men are not cleare : *Unicuique de-
dit vitium natura creato.* Wee are all blameable one way or other, therefore spare one another , forbear one another, and let nothing breake of loue: but that which dissolueth Matrimony, that is whoredome, and the God of all loue shal marry you both to Iesus Christ.

20 I proceed : Our Parents are the flock and charge of vs that are Children ; and Children are the charge of Parentes . For wee are borne weaker & more feeble then all Creatures , and had wee not some body to receiue vs when we come into the world, woe were it with vs , wee might make a short

M 2 and

and woefull stay or Tragedy, *To be borne, to weepe, to dye.* Neither our Parents or their Antecessours, haue any thing which they transfuse not into their Children, their honour, fame, goods, or staines, for their children they haue them, and in despite of reluctance, they will descend vpon them. But let them nourish and cherish their Children, and not their sinnes, and let them wisely take away the rotten from the sound; I meane their childrens vices from their persons, or else vice will overcome Parents and Children. Some make theyr Children *Ludentes Simias*, other *Fodientes fæs*, That is, Eyther they bring them vp to nothing but to play, as many of the rich, or else they traine them to nothing but to delue and digge the earth, as many of the poore. Alas poore Children

Mowing
Apes.
Digging
Pigges.

dren, better vnborne, because the richer haue their pleasures defor-
ming them, and the poorer theyr
labours depressing them, one of
them hauing no sence of Heauen,
the other, no vnderstanding but
of Earth, and both of them with-
out God to bee their Father, and
the Church to be their Mother.

21 Our Parents are our charge
that are their Children, we ought
therefore to take *beede unto them*:
& for their sakes to flye no labour.
At *Rebeccas* command, *Jacob* (that
was never from his mothers wing)
fled to *Padan-Aran*, and what mi-
series did hee there endure for
twenty whole yeares, the Lorde
God hath related. If we haue any
glory and praise, let vs giue it to
our Parentes. When *Antigonus*
had wonne a victory, yet he would
attribute it to his Father. *Amphio-*

Gen.27, 43

nius and *Anapius*, two Bretheren, when they had saued themselues from the City *Caramea*, which was all on fire, and remembered that their olde Father was yet within, they tooke hands, and forced thorough the flames, and with difficulty(yet with safty) brought away their poore old Father. Oh, Happy Father of such Sonnes ! Oh, Happy Sonnes, to bee such Men ! though you bee dead, yet will all good Childeeren remember you while the world lasteth. Bee good to your Parents, you young Men & Maidens, for as you serue them, shall you bee serued againe ; if courteously, your Children will do the like; if disobediently, yours wil also pay the score double and treble vpon you.

22 The Seruants are also the charge and flocke of the Maister, and

and the Maister of the Seruantes, each must be carefull, the Seruant of diligence, toward his Maister, and the Mayster, *To take heede to the heards of his Servants.* Seruants are wilde, because they haue been wantonly bredde, therefore they loue no discipline. But let your loue to do them good appeare vnto them, and then they will bee more honest, and more tractable. Great thinges haue beeene done by Seruants. By a Seruant, *Abraham* prouided a Wife for his Sonne *Isaac.* By a Seruant, and that a little Maide-Seruaunt, *Naaman* was brought from his Countrey to *Israele*, to the Prophet, and there cured of his Leptosie, both of body and mind. By a Seruant was *Darius* brought to bee a King, and the kindnesse of a Maister to his Seruant, did saue his life, when all the

Gen. 24.

2. Reg. 5.3

Iustine.

Tirian Seruants did cut their maisters throats. Therefore doe good to your seruants, giue them instruction, and all good seruice will follow. Deale not with them as Vintners doe with their Vessels, which draw them till they be empty, and then turne them out of doores. So many worke out their Seruauntes strength, & then turn them out to begge. Seruants, are so set on drunkenesse and liberty, that no wages can win them from that notorious Vice, what will bee the ende hereof. If Lords, and Gentlemen, and Maisters, alter not the Copy of this licentious graunt, I see not how our poore enuied Nation can stand long, without more Enemies then euer the old *Saxons* had, or the late *Netherlanders*. In sum of all, breake of Prodigality, and neyther you that be Maysters, put more

more on your shooes and Garters, then many good Men on their whole bodies, and let not your delicate mouthes, buy your appetites pleasure to deare: neither suffer the poore to drinke more in one houre, then they get in a day. You all sit with Rulers, follow the wise mans counsell, *Put thy knife to thy throat, if thou be a Man giuen to thy appetite.*

Pro. 23, 2.

Lastly, although *Salomon* nameth none in this Text, *But the family & the Maidens*: yet he excludeth not the stranger, for in the family on the Sabbath day hee is commanded to rest, and he which receiues him, is not to let him depart on that day, as it is *Exo. 20, 5.* And althoghit be not in the estate of euery man to entertaine, yet is it a duty to guide and dire & such as are distressed to Houses of hospitali-

Gen. 42, 43

Jud. 19, 16,
and 20.

Heb. 13, 22

Gen. 18, 19

Gen. 31, 19

pitality. And indeede in auncient time, men were onely receiued to house, & brought with them their owne victuals, as you may see in the story of *Jacobs* Children in *Egipte*, and the *Leunite* and his wife in the Citty of *Iemini*. Surely to bee Holpitable is a part of Charity, & one of the greatest; wherefore the Scripture saith; *Let brotherly loue continue, and bee not forgetfull to lodge straungers, for thereby some haue entertained Angels in the like-nesse of men*, alluding to *Abraham* & *Lot*, to whom the Angels came before the destruction of *Sodome*. What is more horrible & discomfor-table to men, then to bee without harbour and House; and therfore did *Agar* take it so grieuously as she mourned in desperation, vntill the Angell shewed her a *Fountaine where againe she filled her bot-sle*.

ste. They which inhabit the deserts follow the footsteps of wilde Asses vnto the Water-Springes, which without them they should never find; and therefore loue and make much of them. How much more should we loue to bring one another to the piaces of our refreshing, and not shut vp our doores against the Straunger, as Paradice was against *Adam*: so as it shoulde bee as equall or ready for Straungers to dye there, as to dine there. The Priestes and Scribes which put our Sauiour to death, could *Buy with the Money of Judas a place or field to bury Strangers*, but let vs not prouide theyr Graues, rather their Tables, whether they be sicke or sound.

When *David* hadde lost his Wives, and all his goods, by making much of a Stranger, he came to

Luke 10.

to finde and recover all againe. Even so, we cannot loose by curtesie and humanity to strangers, *For we are all Strangers in this world.* And if the first Christians had not received the Preachers of their faith (that were straungers vnto them) into their houses, *their peace* which was the peace of Christ had not light or rested vpon them. *Rahab* for lodging straungers had her life sauad, and as many as shee would receive into her Family. We read of the ancient inhabitants of *Breti-
num* in *Romandiola*, that they did contend for the entertainment of strangers, and for that cause they erected a Piller in their Market place, into which every one of the Cittizens draue and fastened a distin& ring, and that every stranger that came to that Towne fastened his Horse to one of those rings, in-
to

to whose House he was to bee received ; which thing was so observed, that incontinently with al alacrity hee was entertained and lodged, and the Cittizens tooke it for a great fauor. The barbarous *Vandal*s had so much humanity in the towards strangers, that they confiscated all his goodes, and gaue liberty to set his House on fire, that had expelled or inciuilly handled a stranger. I could be infinite, but I must conclude. *Job* saith ; *The Stranger did not lodge in the streese, I opened my doores, unto him that went by the way.* *Abimelech* hath his commendation for lodging *Abraham* a straunger. So hath *Iethro* for *Moses*. *Obadie* that hid so many Prophetes, and nourished them, euен four hundred. *Saint Hierom* saith of him, that for his mercy hee received the gift of Prophesie, and was

*Leand. de-
scr. Italiae.*

Cran. lib. 4.

Job. 31, 32.

Genesis 2, 6

Exod. 2.

In Abdiam

was buried in *Sebaste*, that is *Samarria*, in the Graue wherin *Elisha* was after buried, and *S. John Baptist*. The widdow of *Sarepta*, a heathen woman, the *Sunamite*, *Martha*, and *Lazarus*, *Zacheus*, *Simō* the tanner. *Gasui*, *Onesiphorus*, and other had neuer been spoken of but for their Hospitality, and receiuing of strangers. Therefore let not the good Householder forsake strangers, for the Lord loueth them, and goeth with them: and if they be received in the name of *Christe*, whether they be good or ill, he wil pay their reckoning. Learne therefore (saith Saint *Austen*) learne (ô Christian) without difference and respect of persons, to offer entertainment, least he whom thou shuntest out of doores be thy Lord and Sauiour. For he saith; *I haue been a stranger and ye haue not lodged me*. I tel you, that

that he that laboureth for Christ,
and he that refresheth him that la-
boureth, shall bee both rewarded
before Iesus Christ. *To whom bee*
all present and eternall glory.

FINIS.

Page 41. line 1. read he walloweth, P.
46. read *Apbarantes*, P. 65 read *My-
cerinus*, P. 86. li. 5. read *Psulcheris*, P.
87. li. 20. read *infornunis*, P. 88. l. 1. dele
not. P. 90. li. 12. *Villegisus*, so in the mar-
gent. 118. li. 15. read King, 132. li. 12.
read dry. 145. line 2. read *auidissima*.